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AMERICAN ECCLESIASTICAL REVIEW.

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OCTOBER ROSES IN THE ROMAN BREVIARY.

ONE of the most beautiful Offices in the Roman Breviary, both from a literary and devotional point of view, is that which is entitled *Solemnitas SS. Rosarii B. Mariae Virginis*, on the first Sunday of October.

The Antiphons of the Hours are like virgin flowers, studding with their chaste bloom the garland of psalm and lection, and breathing sweet attar to heaven in simple and melodious hymns.

Whence is the triple wreath? Who culled the flowers and placed them on the immaculate brow of her whom the white-robed Blessed Herman addresses in an overflow of childlike love as the only flower fair beyond compare?

> Gaude Rosa speciosa,
> Super Rosam tu formosa;
> Tu es Rosa singularis
> Sola Rosa tu vocaris:
> Tu Lilium et Viola.

The Feast of the Rosary in the Roman Office, both as to its origin and the various changes which it has undergone since its first insertion in the Kalendar of the Latin and Greek churches, comes to us from the Dominican Order. Its holy founder instituted and popularized the devotion whose sanction and diffusion is the object of the festival. Originally, and for over three hundred years, there existed in different

places, especially in Spain, Confraternities of the Most Holy Rosary, whose members pledged themselves to its daily recital. The first of these Confraternities appears to have been established immediately upon the death of St. Dominic in 1221, at Valencia, and was soon followed by others, when special Indulgences were attached to an exercise which promised to promote every domestic and social virtue.[1] These societies chose annually a day on which, like the Sodalities of our Blessed Lady at the present time, they celebrated their union by solemn devotion and the aggregation of new members.

It was on a Sunday, October 7, 1571, whilst these pious sodalists of the Rosary were gathered at the foot of the altar, to beseech the divine mercy in behalf of the small but trusty army of soldiers who had gone out to meet, in defense of their Christian homes, the Turkish forces of over 30,000 men, that one of those wondrous victories occurred which Catholic faith has rightly ascribed to the intercession with God of the Virgin Queen of Heaven. The remnant of the armies of Spain and Venice, under the leadership of John of Austria, had staked their hope upon this help, and the saintly Pius V had confidently foretold the issue. Henceforth that memorable day was known as a festival of public thanksgiving, in the Church. Gregory XIII, the successor of the holy Pontiff, who had witnessed the glory of Lepanto, established at the request of the Dominican Order the first Sunday of October, (instead of October 7,) as a fixed day on which to celebrate the feast in churches, where there existed a Confraternity of the Most Holy Rosary, and instead of the name "Our Lady of Victory" called it "Our Lady of the Rosary." This was done by decree, April 1, 1573.[2]

1 Probably this is the *Institutio Rosarii*, which the Bollandists cite among the *praetermissa* and regarding which Holweck in his *Fasti Mariani* queries: Quidnam ista Institutio Rosarii significet, quam Bollandus ex antiquo Martyrologio Hispanico inserit Praetermissis ad h. d., omnino me fugit. Oct. II.

2 It is a curious fact that a similar victory through the devotion of the Rosary, is related to have been won by the Spaniards in America, nearly thirty-five years before the occurrence of Lepanto. In the Dominican

In the following year 1574, the General Chapter of the Dominican Order at Barcelona issued a letter to all the houses of the community in which, with the sanction of the Holy See, the Office to be recited by the Order on that day was to be the same as that assigned in the Breviary for the feast of the Nativity of our blessed Lady, substituting for the word *Nativitatis* that of *Solemnitatis*. Practically therefore the Office was the same as is to be found at the end of the Breviary, assigned for feasts of the blessed Virgin in common.

According to the testimony of Antonius Senensis, in his Bibliotheca Praedicatorum, a member of the Order was commissioned shortly after the office had been placed on the kalendar of the Dominican Breviary, to compose separate lessons for the three Nocturnes. This was done and the new *Lectiones* which are practically the same as those contained in the Dominican Breviary of to-day, were printed. However they seem not to have been universally adopted until 1615, when it was ordained by the General Chapter of the Order, that the

Church *Supra Minervam*, in Rome, a wooden image of our blessed Lady of the Rosary is preserved, which is a copy of one originally brought from Spain to Lima, in Peru. Before this image St. Rose is said to have often prayed, and never without obtaining her petition. In a fight of 600 Spaniards against 200,000 natives which occurred in 1535, the latter were completely routed through the prayers addressed to our Lady under the title of the Rosary, who appeared to the valiant little army in the form of the statue, before which their wives and their children prayed in the Church. The *Fasti Mariani* gives the following account of it: Festum B. Mariae V. de Rosario celebratur h. d. Romae in ecclesia B.M.V. supra Minervam propter iconem miraculosam illuc translatam e civitate Limana in Peruvia. Imaginem Limanam S. M. *de Rosario* e ligno incognito sculptam tulere secum Hispani, cum primum Peruanum regnum ingrederentur. Ea omnino figura, quae Limae in ecclesia Praedicatorum in hac imagine colitur, apparuit S. Deipara A. 1535, dum 200,000 barbarorum exiere in pugnam contra Hispanos sexcentos. Subito utrique exercitui in aere spectandam se praebuit Virgo, excitatura Hispanos et Peruanos territura. Coram hac sacra statua S. Rosa, quidquid voluit, pro se et aliis impetravit. Imago Romana est ectypos statuae Limanae. Idem festum B.M.V. de Rosario agitur h. d. etiam in ecclesia SS. Quirici et Julittae, Romae (V. Diaria Romana). Curam S. M. Supra Minervam et SS. Quirici et Julittae habent Patres Praedicatores.

feast was to be celebrated with an octave, during the month of October. The "Lessons" which had hitherto covered the three Nocturnes were divided and partly assigned to the Octave, whilst for the third Nocturne for the feast proper the Gospel with Homily was substituted.

Thus far only the Dominicans enjoyed the privilege of reciting an office under the special invocation of Our Lady of the Rosary, although the feast was generally celebrated in all churches where the Confraternity of the Rosary had been established. A hundred years had passed since the celebrated victory of Lepanto, when, on occasion of the centennary of that event, Clement X, at the instance of Charles II, extended the Office of the Rosary to all clerics of the Spanish Dominions throughout the world, a privilege which was soon asked for and obtained by other churches, especially in Italy. Some twenty years later Mag. Antoninus Cloche, general of the Dominican Order, supported by the wishes of the Emperor Leopold I of Austria, requested of Pope Innocent XII, to permit the extension of the feast of the most holy Rosary to all the churches of the Catholic world. Similar requests had been made as early as 1667 by the bishops of South America, where from the outset the devotion of the Rosary was very popular, as is attested by the ancient feasts of our blessed Lady under that name, celebrated in different places during the months of July, September, November and December; these are distinct from the May and October festivals in honor of the Madonna.[1]

The Pontiff referred the matter to the S. Congregation of Rites and the answer given July 31, of the year 1700, was: Posse concedi si SS. D. N. placuerit. But no decision was

1 Ex. gr. Fest. B. Mariae V. Rosarii de Chiquinquira nuncupatae in *Indiis accidentalibus*. Ex A. D. 1586 miraculosa ibi honoratur imago B. V. M. de ss. Rosario.—Idem festum agitur ritu dupl. I cl. cum octava *Maracaibi*, oppidi ad os lacus ejusdem nominis situm in dioecesi emeritensi status Venezuela in America meridionali.—Item in ecclesia collegiata SS. Rosarii *S. Fidei de Bogota* in Columbia, Americae meridion. republica, concessione S. R. C. die 29 Jul. 1788. Cf. Fasti Marianii *passim*.

given on the part of the Holy See except to defer the matter. In 1706 the General Chapter of the Dominicans again urged the subject but apparently without any success, until in 1716 a fresh attack of the Turks threatened the Christian nations of Southern Europe with destruction. Whilst the pious bands of the Rosary Confraternities gathered about the standard of their heavenly Queen and besought her for delivery from the enemy, Prince Eugene of Savoy carried the same ensign against the hostile hordes, won a signal victory at Peterwardein in Hungary, and on the Octave of the Assumption, completely routed the Turkish forces and drove them from Corfu. A month later, on October 3, 1716, Clement XI, avowing the aforesaid facts, ordained that the feast of the Rosary should thenceforth be celebrated throughout the entire Catholic world as a *Duplex majus* with its distinct Mass and Office. The Italians of the Greek rite adopted the same in their own kalendar.

In the meantime the question as to adoption of appropriate historical lessons for this feast in the Roman Breviary had been discussed. Cardinal Lambertini, afterwards Pope Benedict XIV, was the Promotor Fidei at the time when the matter had been formally laid before the Holy See. The facts regarding the introduction of the devotion and the miraculous occurrences in confirmation of its efficacy were at length and thoroughly discussed. When these had been established the question was put, whether assuming their truth as proven beyond doubt, it would be proper to insert them in the Roman Breviary.

The result was the adoption of the new Lessons, after various changes from their original form made under the supervision of Cardinal Salerni, the "Relator," in the case. A special *Oratio*, *Secreta* and *Postcommunio* were likewise inserted in the Mass, and the entire Office was promulgated on March 26, 1725, as obligatory for the clergy, both secular and regular, of the entire world. But the Dominicans retained the Office as it had been hitherto read, which differed from the one of the Roman Breviary in this that it made no reference to the victory of 1716, which had induced Clement

XI to extend the Office to the entire Church; nor had it the new oration, but that of the "common."

There exists a document according to which the S. Congregation approved in the following year a special set of Antiphons for this Office. The Decree, which is found in the Bullarium of the Dominican Order, VII, 504, seems never to have been promulgated.[1]

In 1756 the general of the Dominicans Mag. Thomas de Borcadors applied to the Holy See for the adoption of an entirely new form of Office. In it the Lessons were differently disposed and partly changed. The Invitatory, Antiphons, Responses, Chapters and Orations were new and had special reference to the devotion and different mysteries of the Rosary. But the four beautiful hymns now contained in that Office were not inserted (except in various old editions) until seventy years later, when by a decision of the S. Congregation (S. R. C. 5 March, 1825) a uniform Office containing these hymns was prescribed for all members of the Order.

This is practically the identical Office which has been published by Decree of the Holy See, Aug. 5, 1888, for the secular clergy of the Latin Church. Several religious orders, such as the Cistercian Trappists, the Marists Fathers and other local communities had obtained special concessions before that date, which, of course, remain in force.

The author of the Antiphons, Chapters and Prayers, as well as of the general disposition of the newly adopted Office, is, according to Martinelli[2], a certain P. Eustachius Sirena, who died in Ravenna in 1769 whilst holding the office of Vicar S. Officii.[3] P. Sirena is moreover the author of that charming hymn recited at second Vespers, beginning

1 Cf. Geschichte d. Offic. d. Rosenkranzfestes. Th. Esser, O. P. in "D. Kath. Seelsorger," Oct. 1891.

2 In hymn Brev. FF. Praedicatorum Fr. Thomae Angelici Martinelli cura ad severiores metri leges revocatos opus philodianum. Pisauri 1816. Praelog.—Cf. Esser art. cit.

3 Mention is also to be madé in this connection of a P. Joannes Solar who had long before this composed an "Officiolum SS. Rosarii B. M V."

Te gestientem gaudiis,
Te sauciam doloribus,
Te jugi amictam gloria,
O Virgo Mater, pangimus.

The simple jambic dimeter beautifully sets forth the threefold mystery of the joys, sorrows and glory of the virgin heart of Mary. P. Faustino Arevalo, the Jesuit, himself a good writer of classic verse says of our author that he was a man "facultate poetica in primis excultus." And Martinelli, speaking of this particular hymn, says: "Summa quidem elucet in brevitate perspicuitas eo vel maxime loco, ubi quinque priora mvsteria quinque tantummodo verbis constricta suspexeris, cujus certe rei adeo concisae atque concinnae exemplum, dicere ausim, vix alterum penes Graecae, Latinae, Italaeque Poeseos cultores reperiri poterit vel occurrere, quodque admirationem quibusque Poesin colentibus merito injecerit."

The stanza to which Martinelli here alludes is certainly remarkable. The poet condenses the description of the five joyful mysteries, by a proper choice of jambics, in two lines

Ave, redundans gaudio
Dum *concipis*, dum *visitas*,
Et *edis*, *offers*, *invenis*,
Mater beata, Filium.

And in doing so opens the introductory line with the first word of the Angelic Salutation and closes the stanza with three words which contain a clear exposition of her relation to the Son of God. She is blessed, not simply because she had given suck to the Christ, but because she had heard the words which, all divine in their mysterious meaning, she buried in her immaculate heart until the veil of Calvary should have been torn aside to render her vision perfect.

Sirena's original has a different doxology from the one with which this hymn concludes in the Breviary. It reads:

Concede Sancta Trinitas,
Castae ut Parentis aemuli,
Haec conferentes spiritu,
Tibi feramus gloriam.

The joyful mysteries summed up with the dolors and glories of the Rosary in the above-mentioned hymn at second Vespers, form the separate theme of the hymn of the first Vespers. The hymn at Matins treats wholly of the five sorrows, in as many stanzas; whilst that of Lauds sings the glories of Mary from the Resurrection to the Assumption.

These last-mentioned three hymns have for their author the Dominican P. Thomas Richini (Ricchinius). He was a native of Cremona and enjoyed the special confidence of three successive pontiffs, Benedict XIII, Benedict XIV and Clement XIII. From his pen we have a number of fugitive pieces, among which are several Oratorios and some excellent devotional hymns, the three above mentioned included. His principal literary work consists of a critical edition of Moneta's "Summa contra Catharos et Waldenses" and various biographical sketches.

Some local Breviaries contain pretty hymns for this feast, which are not generally known or adopted in the liturgy. Thus in the Proprium for the diocese of Besançon, Ed. 1761, there is an old hymn beginning "Ave Virgo Virginum" which alludes to the different mysteries of the Rosary in the following triplets:

De rosis innectite
Coronas in capite
Positas per ordinem.

Nunc cantus et gaudia,
Nunc ejus suspiria
Devote recolite.

Sed potens virtutibus
Supernis in sedibus
Cum triumphat plaudite!

The antiphons of our Office draw for us a beautiful outline picture of the blessed Virgin.

In the first group, those of Vespers, she is introduced like some fair vision, far away, of which the prophet had an

enchanting glimpse. "Quæ est ista, speciosa sicut columba, quasi rosa plantata super vivos aquarum?" He asks: Who is she, beautiful as a dove, like a rose planted by the flowing waters? And the answer comes as from high heaven: "A mighty Virgin, like the tower of David, a thousand shields hang by her side, all the strong armor of the brave."[1] And forthwith the seer bows and salutes her with the words borrowed from angelic lips: "Ave Maria, gratia plena, Dominus tecum, benedicta tu in mulieribus." The salutation continues in the fourth antiphon, as though it were to be an avowal of the thorough harmony which must ever exist on such theme between the spirits of heaven and souls of earth. "The Lord has blessed thee in His strength, for through thee He has reduced our enemies to nought." In the fifth antiphon the fact is announced that this beautiful vision is not merely to foreshadow the power of God and to point out the delight of heaven, but that it is in actual intercourse with men and for their help and consolation. "Viderunt eam filiæ Sion vernantem in floribus rosarum et beatissimam praedicaverunt"—yes, "the children of men, the daughters of Sion, have seen her blooming amid roses, and they have called her blessed." This last expression is nothing else than an introduction to the meditation of the mysteries of the Rosary, in which we call our blessed Lady "blessed" whilst we trace her life amid blooming roses.

The antiphons of the three Nocturnes and Lauds correspond to this introduction. We have the joyful and sorrowful mysteries heading and concluding the nine psalms, the last antiphon announcing in a single clause the "Carrying of the cross" and the mystery of the "Crucifixion." The glorious themes of the Resurrection, Ascension, Pentecost, Assumption and Coronation are reserved for the harmonious intonation of the five psalms at Lauds.

Of these mysteries and their application it is needless to speak here. Every one who recites the Office is familiar

1 Virgo potens, sicut turris David, mille clypei pendent ex ea, omnis armatura fortium.—*Ant. II.*

with their bearing, and must, if at all thoughtful, appreciate the apt manner in which they interline the different parts of the Office.

Though the fact that our devotion to the blessed Virgin is nothing else than a direct tribute to Almighty God must be apparent every where, it may be remarked here as a good rejoinder to a time-honored calumny, that the Invitatory exposes the Catholic position in a very emphatic manner—"Solemnitatem Rosarii Virginis Mariæ celebremus: *Christum ejus Filium adoremus Dominum.*"

Something might be said about the charming appositeness of the Versicles and Responses, were it not that their melodies are but echoes of gratitude called forth by the thoughts suggested in the principal psalms and Lessons. These receive their keynote from the antiphons to which we have briefly drawn attention. The words which intone the "Magnificat" and the "Benedictus" are likewise notes of joyous gratitude which simply express the reason of that feeling and the object of the devotion. "Beata es Virgo Maria, Dei Genitrix, quae credidisti Domino; perfecta sunt in te quae dicta sunt tibi, intercede pro nobis ad Dominum." And again "Solemnitatem hodiernam sanctissimi Rosarii Genitricis Dei Mariae devote celebremus, *ut ipsa pro nobis intercedat ad Dominum Jesum Christum!* (Ant. ad Benedict.)

H. J. HEUSER.

THE EPISCOPAL JUBILEE OF POPE LEO XIII.

THE larger part of the year of our Holy Father's Jubilee has passed. During that time, we have beheld, without cessation or decrease, what was truly the homage of the world laid at the feet of our Sovereign Pontiff. So singular and significant an occurrence may well arrest our attention. It will be profitable, therefore, at this point, to pass in review the facts of that solemn season, counting the steps of our progress and gaining a truer perception of

many a salient fact, within this Annus mirabilis. Though the facts of the Jubilee are known in a general way from the Catholic newspapers, yet it may be well to re-chronicle some of the more characteristic events, most important in themselves and worthy of lasting remembrance. In nearly every case our last source of verification has been the accurate account of the *Civiltà Cattolica*.

When Leo XIII ascended the throne, unknown as he was to the great majority of Christians whom he was called to rule, there were many, who, at least in their secret hearts, thought how difficult a task had been assigned to this hitherto unknown Cardinal, who had been called upon to replace the genially familiar figure of Pope Pius IX. An old man, whatever his gifts, could he, in his short span of remaining years, achieve to rivet in himself the living interest of every Catholic home that was, as it were, the appanage of his glorious long-suffering predecessor? We have heard these misgivings uttered, but to those whom the years of Pope Leo's reign did not otherwise convince, there came, as a revelation, the wonderful sacerdotal Jubilee of 1888, when such homage was given as could only belong to the first man in the world, the worthy successor of the IX Pius.

All were made sure then at least that, at the very lowest estimate, we had in Leo XIII a wonderful pontifical character, which, with silent force, like the sun's strong, luminous ray, had penetrated into every region of our materialized world. The reason was the uniqueness of the demonstration. But precisely because of its uniqueness it was thought to be a thing which could never be repeated.

When, therefore, a few years later, it was proposed to honor his Episcopal Golden Jubilee, it was accounted unwise, with similar misgivings; first, because the Pope's life could not be counted upon; and, secondly, because no such demonstration could repeat itself. But the timid, if not ungenerous criticism has been belied, and the present Jubilee demonstration, which convicts it, rests, in a particular way, upon one of his most singular merits.

During the years elapsing between the two Jubilees, Leo

XIII has effected what will, perhaps, be his best remembered work. True, his restoration of the Thomistic teaching is in a higher sphere, and his writings on Human Liberty, on the Christian Constitution of States, on the Third Order of St. Francis, and on Marriage, etc., etc., are among the sublimest utterances of Christ's Vicar to the peoples of the world. But should not the *Misereor super turbam* be reckoned as eminently falling under this heading? Though more intimately connected with purely human, nay oftentimes animal wants, the Encyclical *De Conditione Opificum* is of the extremest importance, since it is seemingly the last hope held out in the present state of society. By this he set himself and the whole Church of God in direct and intimate touch with the toiling, the weak and the suffering, and prepared the basis for a regenerated state of human society. This action, and that other, which we know so well, with regard to the French Republic, showed all men that the Church Catholic was such in every sense of the word, and in relation to every state of political government and social life, not essentially evil.

Rightly then from faithful Italy, came the glorious instinct to celebrate both the first Jubilee and the second. Truly the old centre of Religion, in Dante's words:

"lo loco santo
U' siede il successor del Maggior Piero"

has never forgotten its traditions of grace and goodness, and, thus once again in 1893, Catholicism and the world are indebted to it for a generous inspiration and a new religious organization.

This plan began to be solemnly realized when in the secret Consistory of January 16, the Holy Father announced his intention of beatifying some venerable servants of God, and of creating fourteen new cardinals: "cum . . . fausta ineuntis anni primordia liberet insigniora facere, primum quidem consilium cepimus decernere beatorum cœlitum honores venerabilibus nonnullis Servis Dei, e quibus et exempla

virtutum et cœleste praesidium populus christianus opportune petat. Deinde vero animum adjecimus ad amplissimum Collegium Vestrum, Venerabiles Fratres, supplendum. Scilicet Cardinales creare eximios viros aliquot decrevimus, bene de re christiana meritos, quippe qui in episcopalibus, muneribus, aut legationibus, aut honoribus urbanis gerendis, diligentia, integritate, rerum usu, spectata in Apostolicam Sedem fide praestitere."

These beatifications gave a very marked character to the Jubilee: several successive Sundays were thus made central feasts. In the morning the Decree was read in the Chapel Hall of Beatification, above the entrance to St. Peter's, the Mass of the new Beatus sung, and his picture unveiled. In the afternoon the Pope paid the first honors to the relics, with all his Court, and at his return after Benediction, as at his entrance he received the acclamation of the Romans and the Pilgrims. Thus on the 22d, was beatified the Venerable *Francis Xavier Bianchi*, a Barnabite; on the 29th the Venerable *Gerard Majella*, a Redemptorist lay-brother and companion of St. Alphonsus.

On the 19th the Public Consistory was held and the Pope again received the accustomed ovation, and conferred their honors upon the new Cardinals. On the 16th twenty-one Sees had been filled; now he filled twenty-six more, and announced that twelve had already been filled by Briefs, amongst which was that of Galveston by the appointment of Monsignor Nicolas Louis Gallagher.

The 25th was the anniversary of the foundation of the Vincentians, and the Holy Father received the representatives of the two great families of St. Vincent de Paul, the Lazzarists and the Sisters of Charity, with some of their pupils, the whole body numbering 800.

It would be impossible, within the narrow compass of this article, to chronicle the celebrations of February, the principal month of the year of Jubilee. To mention at once the sovereigns and powers that honored the Pope in his Jubilee. The Emperors of Russia, Germany and Austria; the Sultan; the French Republic; Spain; Portugal; Saxony; Bavaria;

Greece; Montenegro; Roumania; Holland; Switzerland; Belgium; Brazil; Columbia; Equador; San Domingo; the Princedom of Monaco, and Francis II, the Ex-King of Naples. Italy and England only were unrepresented among the European States. Italy, because of her hapless strife with the Papacy: England, because the policy of one Cabinet must differ in some respects from another in order to differentiate them duly, and the Conservative Cabinet having committed itself to the one side, Mr. Gladstone must perforce, contrary to the intelligence and feeling of the age, abstain from a practice followed by himself on a former occasion. England sent, therefore, no ambassador to the Vatican; although it did courtesy at the last moment by a brief telegram.

But the receptions at the Vatican had been in advance of these official and external festivities. Thus, on the 9th of January the Holy Father had the consolation of receiving 17 Generals and Procurators of Religious Orders. Then on the the 13th of February, he received 18 Bishops from Umbria, whose capital city, Perugia, had been the scene of his Apostolic solicitude as Bishop. Again on the 14th there was another grand episcopal audience, with such representative names as Chartres in France, Montepulciano in Italy, Southwark in England, and Yucatan in Mexico.

Of gifts there is no numbering; they poured in from sovereigns, governments, societies, dioceses and individuals. We can name a few only. The Swiss Guard gave a magnificent gold watch; the Noble Guard, a precious mitre. Very appropriately presents to the Popes are often of a great variety in point of national and artistic taste. Thus, one *Joachim de Sena*, a Roman, offered two beautiful confessionals of inlaid woodwork in the cinquecento style. Again a society of Roman ladies presented a complete set of Mass vestments in exact imitation of a 15th century model. France sent two magnificent vases of Sèvres porcelain, and on the base of each was inscribed:

"*Carnot, Président de la République Française*
à Sa Sainteté Leon XIII."

Besides personal gifts, the Sultan showed extreme generosity

by spontaneously parting with the famous Albercian slab, which he had refused to every great museum in Europe. The intrinsic value is this: Archæologists have been acquainted with copies of it in Simeon Metaphrastes and the Greek hagiographers. According to these, Albercius was Bishop of Geropolis in Phrygia and made a pilgrimage to Rome during the reign of M. Aurelius and Lucius Verus, as at other times did Origen, Hegessipus, St. Polycarp, St. Justin, St. Fabian and St. Hyppolytus. On his return home, after a long stay, feeling his end near, he composed his epitaph. But the account was judged spurious until Cardinal *Pitra* demonstrated its authenticity. In 1882 Mr. W. Ramsey, a learned English traveller, found the original inscription embedded in the walls of the Baths of Geropolis. It was in Greek, and ran thus: "I, a citizen of a noble place, have made this epigram for my tomb. My name is Albercius; I am a disciple of the Immaculate Pastor who rules his flock in the hills and in the fields and beholds all things. . . . He taught me the doctrine of life, and sent me to Rome to see the queenly city clad in a raiment of gold: there I saw a people adorned with the splendid sign: then I visited Syria and other cities. . . . . But Faith was ever my guide, and gave me for my food the heavenly Ἰχθύς, whom the spotless Virgin holds, proffering Him as food to her beloved, with bread and wine, tempered with water." These few words at once recall the symbolic language of the early Church in the time of the *Disciplina Arcani*, which found expression in the chapels and cemeteries of the Catacombs. They designate in precise imagery the Protestantly-controverted dogmas of the spotlessness of the Virgin Mother, of the Eucharistic Presence and of the supremacy of St. Peter. Such is the priceless present of the Grand Turk to the Father of Christian Believers: a *tessera* of the faith of the first ages.

But besides messages to the Vatican, embassies and gifts, two other means of honoring our Holy Father remain to be touched upon. The first consists of meetings; the second is the foundation of commemorative charitable institutions.

The most notable meeting was held at Vienna on February

13. About 2,500 persons met under the presidency of Cardinal *Gruscha*, Archbishop of Vienna. Among those present were Cardinal *Galimberti*, the Papal Nuncio; the President *Altringen*, the Archduchess *Maria Theresa*, the Ministers of Justice and of Agriculture and several deputies. The words of the Cardinal Metropolitan, that they could not celebrate the Jubilee with the fulness of joy because of the loss of freedom which the Holy Father suffered, were received with a burst of applause, finding such angry echoes in the Italian Liberal press that the most conciliatory surrenderer of the Church's liberties can no longer believe the Temporal Power question at an end. This is the logic of facts.

A great work accomplished in Rome is the restoration of the venerable church of *San Lorenzo in Panisperna*, in which Leo XIII received the unction of the Episcopate. It is the fifth Roman church dedicated to the martyr-deacon and is so interesting in its associations that I shall quote what Mr. Hare says about it in his "Walks in Rome" (Vol. I, p. 289-90). "We ascend the slope of the *Vimival Hill*, now with difficulty to be distinguished from the Quirinal. It derives its name from *vimina*, osiers, and was once probably covered with woods, since a temple of Sylvanus or Pan was one of several which adorned its principal street—the Vicus Longus—the site of which is now marked by the street called Via St. Vitale. This end of the hill is crowned by the church of *St. Lorenzo Pane e Perna*, built on the site of the martyrdom of the deacon St. Laurence, who suffered under Claudius II, in A. D. 268, for refusing to give up the goods of the Church. Over the altar is a huge fresco, representing the Saint extended upon a red-hot gridiron, and below—entered from the exterior of the church—a crypt is shown as the scene of his cruel sufferings. 'Blessed Laurentius, as he lay stretched and burning on the gridiron, said to the impious tyrant: The meat is done, make haste hither and eat. As for the treasures of the Church which you seek, the hands of the poor have carried them to a heavenly treasury.' (Antiphon of St. Laurence.)

"It was outside this convent that, towards the close of her

life, St. Bridget of Sweden, used to sit begging for the poor and kissing the hands of those who gave her alms. Her funeral took place in this church, July 1373, but, after resting here for a year, her body was removed by her son to the monastery of Wastein in Sweden.

"Under the second altar on the right are shown the relics of St. Crispin and St. Crispinian, 'two holy brothers who departed from Rome with S. Denis to preach the Gospel in France, where, after the example of S. Paul, they labored with their hands, being by trade shoemakers, but these good Saints made shoes for the poor without fee or reward (for which the angels supplied them with leather), until, denounced as Christians, they suffered martyrdom at Soissons, being, after many tortures, beheaded by the sword. The festival of S. Crispin and S. Crispinian is held on October 25th, the anniversary of the battle of Agincourt.

'And Crispin Crispian shall ne'er go by,
From this day to the ending of the world,
But we in it shall be remembered.'

Shaspeare, Henry V.

. . . . . The strange name of the Church, Pane e Perna, is generally supposed to have had its origin in a dole of bread and ham once given at the door of the adjacent convent, but more probably is derived from the Prefect Perperna Quadratus, commemorated in an inscription in the convent garden, in which there is a mediæval house of *c.* 1200. The campanile is of 1450." The fresco above the altar bears the signature of the painter, *Pasquale Cati of Jesi*, a talented disciple of Michel Angelo, and represents the death of the youthful Saint in the powerful manner of his school. Some authors say that the name of the church is derived from *Perperna*, a Roman lady, whose name is also found in an inscription there. Some relics of St. Bridget are still preserved. It also contains the tomb of the great Cardinal *Sirleto.*

The Roman committee has very suitably made this church a greater centre of devotion, while it has effected consider-

able material improvements, chiefly by substituting a noble entrance and ascent for the dilapidated wall, court yard and single door.

The Italian proverb "Marzo vuol fare le sue" may have a good rendering. Thus on the 5th, the Grand Master and a large number of the members of the Pope's cherished Order of St. John of Jerusalem, known as the Knights of Malta, presented their congratulations and an offering of 50,000 francs.

On Sunday, the 12th, a venerable servant of God, Leopold of *Gaïche*, of the Order of St. Francis, was beatified in the presence of his grand-nephew, also called Leopold, who was led into the Hall by the Archbishop of Perugia, Monsignor *Foschi*. The Blessed Leopold was a Perugian by birth and had occupied his life in preaching missions in the Archdiocese.

The Czar, Alexander III, added to the other marks of his esteem, by a magnificent donation of lapis lazuli and malachite for the new church of St. Joachim. The Emperor of Austria sent 100,000 francs in golden pieces for the new Library of Research which the Pope has founded at the Vatican.

But for every sound of Catholic joy a note of discord is sounded by the enemies of the Papacy in Italy. It was to counteract the effects of the Sacerdotal Jubilee that the *Giordano Bruno* celebration was instituted: and though the Silver Wedding of Savoy was the government counter-demonstration to the Episcopal Jubilee, something more immediate and popular was needed. The statue of a papal rebel, the vile *Mamiani* was therefore to have been uncovered during the climax of the February festivities, but this was overruled, and the 2d of March was the day appointed. So the Syndic of Rome, and members of both houses, and a representative of the King assisted at the glorification of a Revolutionist of the most inveterate type, though they had abstained from every manifestation during the Jubilee of Leo XIII[1], al-

1 To an official interrogation the Syndic gave answer that it was incompatible with his duty to congratulate the Holy Father on his Jubilee.

though the Popes have been, again and again, the salvation of the city and the nation, and are the heads of the Catholic religion, which the great majority of the people profess and which the written constitution recognizes as that of the State. But the majority of the Italians, being Catholics, neither elect nor are elected, according to the famous formula of *Margotti*: and the city, which has doubled its population since 1870 cannot be called ingrate.

But the history of the Jubilee in the month of April brings us to a stronger *contretemps*. The House of Savoy must tolerate the kind of ultra-liberalism which initiated the *Mamiani* and *Giordano Bruno* statues and so much other art, bad in execution and worse in intention. But it has its own interests apart: the monarchical interest. Thus the Silver Wedding came to be celebrated. Lest we be thought rash for thus attributing motives, we shall cite as witnesses the unofficial authority of the liberal press, as well as the most official authority of the Syndic of Rome. The *Diritto* for April 26, the *Perseveranza* and the *Tribuna* all take the Silver Wedding as an anti-papal celebration. Prince *Ruspoli* —he is of a minor branch of a house notedly loyal to the Holy See and has received his title from the Quirinal—in his manifesto for April 19, repeated the same in the tediously bombastic language of revolutionized Italy.

But this is the anti-papal rendering of events. The States that participated in the Silver Wedding may be excused from the same ardor, and indeed the Italian liberal press is continually harassed with doubts as to their attitude. One certain fact there is, that the Catholic princes who were the guests of the sovereigns had shut to them those doors which had opened wide in augury of good to the poor and lowly of every nation. The non-Catholic sovereigns were received in state, and thus even the Silver Wedding was made subservient to the Golden Wedding. Indeed King Humbert admitted that he would not have celebrated the Jubilee but for external circumstances, chief among which was the announced and uninvited coming of the Emperor of Germany. A few days later, the official Italian gazette, the *Corrispon-*

denza Verde (printed solely for the use of the royal family, the ministers and both houses of legislature) with a chorus of other papers suspected that, after all, the Emperor had only come to visit the Pope. And, certainly, the aspects of the whole matter would seem to bear this out.

Be that as it may. The two weddings, that of the Bishop to his Church and that of the sovereigns, representing as they do the two powers in a conflict that has become internecine, are a fit symbol of the essence and relation of the Church whose seat is at the Vatican and the government resident in the Papal palace of the Quirinal. The one lasted seven days and was of limited local interest, and but an organized attempt to consecrate the unhallowed state that cannot last. The other opened with the early year, grew with its growth, and will not sound its last Te Deum before the year is spent. Of world-wide interest, it has given mankind a year of grace wherein to catch new glimpses of the truth and strength, which is the portion of the Shepherd of Christ's Flock. The one Jubilee has passed and left no echo, except that ominous one which it awakens against the walls of the Vatican palace made a prison; the other endures amid the admiration and joy of millions of every race of men, and will leave indelible marks upon the history of the Church, of Italy, and of the world.

The close of the month of April was marked by an occurrence of American interest. Last September Mr. Frank Dossert had offered a new musical Mass to His Holiness, with the request that it might be executed during the Jubilee. By order of His Holiness this was carried out on April 23, feast of the Patronage of St. Joseph, in the Canons' chapel of the Vatican Basilica, amid a general concourse, including many Roman musicians and members of the American colony in the Eternal City. *Maestro Andrea Meluzzi* conducted; the organist was Prof. *Remigio Renzi*, and the choir that of the *Cappella Giulia*. Great praise was bestowed upon Mr. Dossert, who is a native of Buffalo, and a doctor in music.

The month of May was crowded with pilgrimages, and the marvelous strength of the Pope was a continual subject of

wonder. On May 4th he received over a thousand faithful Swiss; on the 6th, the ladies' society for the help of poor churches. All the members were present and among them were the bearers of such honored names, as *Massimo*, *Barberini*, *Antici-Mattei*, *Gabrielli*, and *Serlupi*. The 12th day, one hundred Passionists and three hundred Dutch pilgrims were presented. Happily their sentiments did not surpass those of any other pilgrims, but their mode of expressing it was so warm and touching that I cannot do better than cite it. It was the second of two addresses and was read by Fr. Reuser, S.J., one of the organizers of the pilgrimage. "Praecluditur Tibi ostium ex quo urbi et orbi Romani Pontifices benedicere solebant; et ecce occurit cum urbe orbis ut Petrum in vinculis videant et a vincto in Domino benedictionem coram implorent. Nunquam magis quam hac nostra aetate valuere atque rata fuere illa: qui non est pro me contra me est; huic stant castra et castra; et ecce Romam advolvuntur cum fidelibus infideles permixti, ut saxam illud contemplentur quod in tumentium fluctuum astu immobile stat, mox revertentur aut percutientes pectora sua aut inviti saltem mussitantes: Vere filius Dei est iste, vere vidimus petram Ecclesiae. Exaltatus omnia ad Te trahis. Nos quidem, Sanctissime Pater, cur hic adstemus vix opus est dicere. Non allexit 'la bella Italia', non traxerunt antiqua Romanorum monumenta, non artis Raphaëlicae praclara opera ducunt. Cœlum italicum quod quaerimus, Tu es; Tu nostra Roma, Tu divini Artificis opus, quod cernere cupimus."

The tenth day saw the German pilgrims at Mass and Holy Communion around the chair-altar in St. Peter's, and then at the audience in the *Gallery of maps*. The whole Teutonic race found a worthy spokesman in Mgr. Leonard, Bishop of Eichstadt: "Ceterum miscetur laetitiae nostrae etiam hodie moeror quidam animi ac luctus, cum Te, Beatissime Pater, adhuc ea videamus conditione, quae a justitia dissidet, juribus ac dignitati Sedis Apostolicae repugnat. Jura igitur principatus Tui Tuamque libertatem, in qua ecclesiae universae libertas maxime nititur, sicut ipse, Beatissime Pater et decessores Tui, quoties oportuit adseruistis, eodemque nos modo

adseremus, adseremus non alium in finem, quam ut nulla terrena potestate oppressus vel impeditus jura pontificatus Tui libere exercere, concordiam inter Principes, pacem inter populos conciliare, ac libertatem, quae filiorum Dei est, ubique terrarum tueri possit. Et haec quidem, ut Tibi, Beatissime Pater, nobisque omnipotens Deus concedat, hoc laetissimo die rogamus, simul sancte promittimus, nos, popularesque nostros Catholicos sub directione Episcoporum pro juribus Sedis Apostolicae, pro Ecclesiae Catholicae libertate, pro legitima quavis auctoritate et pro caeteris omnibus Christiani nominis bonis fideliter et constanter esse militaturos."

On the 6th the Venerable Antonio Baldinucci, of the Society of Jesus, received the honor of Beatification, and on the 30th five Jesuit martyrs. The Mass was sung by the Patriarch of Goa, in whose diocese they suffered in 1583.

On the 17th the Holy Father received a deputation of Prussian Catholic journalists; on the 18th, the Society of St. Vincent de Paul. In the afternoon of the same day were presented the representatives of 2,300 French societies of Catholic works.

Then the Belgian pilgrims, numbering about 500, were received on the 24th; the Bohemians, numbering about 800, on the 26th. On the morning of the 29th, 300 pilgrims from Lorraine, and in the afternoon, more than 500 from Alsace.

On the 14th the Master General of the Order of Friar Preachers was present at the Beatification of five children of St. Dominic, martyred in China in 1746. The approaching summer has caused a partial interruption of the festivities in the Holy City; but they are sure to continue in the autumn, and last to the end of the year.

All the details we have hitherto given, form no chronicle; they are merely specimens, chosen for their own interest, from the numberless instances which form the glorious record of the first months of the Jubilee of 1893. May God spare the great Pontiff to see its happy completion.

But the facts we have narrated evince many lessons of supreme importance. In the front of these stands the strong consolation of an intensified favorable aspect given to the

question of the Temporal Power, the cross of the Modern Church. The concourse of Romans and Italians round the great Papal chair, their zeal to celebrate its honor, and their apathy for any counter-demonstration, corroborate once again the warning words which the illustrious *Comte de Montalembert* addressed to *Cavour*, the initiator of the anti-Papal movement: "You can be masters of Rome, as every tyrant from Aleric to Napoleon; but you will never be its sovereigns, or the equals of the Pope."

Besides this, the Jubilee has been one more opportunity for organized Catholic work. It has exalted the spiritual forces of the world, since even Signor Crispi has been led to say that the Papacy is the only moral power left in the world. It has shown that the Papacy is still living, moving and acting with the world. It gives courage, not so much to the magnanimous Pontiff as to the people, often timorous, who hang upon the words of his lips. It is pre-eminently one of those seasons when men are lifted above the level course of human things, and see their surroundings and their fellow-men with a new light; when every soldier sees the battle for a moment as from the stand-point of a General. From these insights come light and strength for future time. Such must have been the feeling of the Pope himself, when, with eyes uplifted to heaven, in the Public Consistory of January 17, he said: "Sublatis igitur in cœlum oculis consilii pietatisque divinae cogitatione leniuntur aegritudines nostræ jucundo eoque tempestivo solatio; in eo etiam ad dimicandum et perpetiendum, quam diu oportuerit, valde obfirmatur animus."

Rome, Italy. WILLIAM J. D. CROKE.

RAMBLES IN PASTORAL FIELDS (IV).

THE CHANNELS OF GRACE.

TYRO.—In coming, to-day, to confer on points touching the administration of some sacraments, I know, Rev. Confrere, you might put me off with the answer: *Serva rubricas*, or, *consule auctores*—as much as to say: "The

whole matter is easily learned from the Rituals and Missals; why ask me?"

HERMAS.—Well, no; I should rather follow the spirit of the Church, and to take the trouble to interpret the rulings in the sacramental ministry, which are not so practically understood from books as from an oral and manual tradition of what I call, pointers.

TYRO.—True! It is rather anent influential circumstances, persons, peculiar cases and *modi agendi in particularibus*, that I would query.

For instance, I have heard of assistant priests in a parish approaching the Tabernacle to extract the Blessed Sacrament for the sick, and, without more ado, slipping a stole over their coat.

HERMAS.—Ah! yes, in a case of great urgency and when no one is about, that may possibly be tolerated: just as one might break into a run at a sick call. But, otherwise, no sir. A cassock must be worn, and a surplice as well. But, candidly, I see no sense in putting a surplice over a coat—as if one could thus palter with the rubrics.

The same may be said regarding Baptism or other sacraments, administered on a mission or in a private house. A coat and a surplice don't match; and such bob-tailed ceremonies are sure to detract from the solemnity of sacred rites.

TYRO.—What is your opinion about the advisability of explaining the symbolic rites, especially where Protestants are present?

HERMAS.—It is certainly the implicit desire of the Church that something apposite should preface and follow ministration of adult Baptism, Marriage and Extreme Unction, as we know is done in the conferring of every degree of Holy Orders. It is obvious from the rubrics of the Rituals, and the *ipsissima verba* of the Roman Catechism, *passim*. Catholics, too, not seldom need reminding and actual instruction touching the expressive ceremonies—appended, as you well know, not for the validity of the sacrament, which consists only in the application of the matter by a formula of certain

short words and the accompanying acts. But, be simple—do not stand for effect, nor turn exposition into a controversial sermon.

TYRO.—What about the vexed question of perquisites, on occasion, say, of Baptism?

HERMAS.—Alas! It is a vexed question. And still it might be very simply answered, in general: "You are not to *expect payment* for the administration of Sacraments." Observe the expressions. With this understood you may freely accept what is freely given; or, where it has become the almost invariable custom to give.

Otherwise this is a very ticklish matter. There is no question but that, in South America, for example, the abuse prevalent of demanding so much for a marriage fee has deterred many hundreds, not to say thousands, from contracting *valid* marriages—*valid*, as the decree of Trent has been most generally promulgated. No doubt, the new Apostolic Delegate, Mgr. Lossagna, lately appointed to the Southern Republics, will have something practical to say anent this crying evil, fostered by the States, and not hindered by inferior pastors. Diocesan statutes sometimes regulate the matter with us, in a general way, and as to principles. But it is for each pastor, *in loco*, to see that demand of such and such amounts in perquisites do not hinder children from being baptized, in the period prescribed by theology and circumstances; and do not drive couples to the civil magistrate.

In truth, on the other side, I must confess some poor Catholics, and Protestants contracting marriage with Catholics, are "up to the trick" of getting the priest to marry them, in preference, and as a matter of economy. A lawful excuse is not seldom put forward, viz.: that if competent salary be not forthcoming one must depend partially on contingent fees. My pastoral notes solve the knot in two short paragraphs: first as to the last sacraments, and then as connected with Baptism: "If a person, who contributes nothing to the Church, send for you in sickness, do not hesitate to go immediately. Get his promise, if he can, to contribute, but be careful to state, that you do not demand it for your visits

or for the sacraments—only for the support of the priest and the Church, according to the fifth commandment. And in such cases—especially as subjects will generally prove to be recalcitrant or obtuse—to be satisfied with whatever is offered, when the patient seems to be *in bona fide*."

In those dioceses, where statutes mention approvingly the reception of alms at Baptism, my second observation reads: "In instructing on the subject of Baptism, parents are to be urged to bring their infants in good time, and not to wait until they have money to make an offering."

To conclude, in two words: maintain prudently the custom of the locality without taxing as to the amount indiscriminately. Better save souls than make money.

TYRO.—I see we are getting over *De Sacramentis in genere*, and trending towards Baptism. But before we take that up, I would like to have your ideas on what is termed *reviviscentia Sacramentorum*. Do you hold, that an informal sacrament, that is, one validly but unfruitfully received on account of the indisposition of the recipient, can, by the removal of the obstacle, exert its native force in effecting sacramental grace?

HERMAS.—That is the identical question put and anwered by our favorite old Louvain professor, Dr. Haine.

It is practical—"*sic est*," as he would say, and very consolatory to many a poor sinner and many a priest, to know it may be put down as certain, that the character-imprinting sacraments do resurrect, *sublato obice*, their peculiar grace. More probably than not, Extreme Unction in the same dangerous sickness, and Matrimony—as they are equivalent to the non-iterable sacraments—may have the same privilege.

Nay, it is hard to refuse the like native power to the Holy Eucharist, notably if the obstacle be removed before actual consumption of the sacred species.

Then, possibly, though I assert this, subject to correction, St. Paul furnishes an argument for us in his words to St. Timothy (II i, 7): "Admoneo te, ut resuscites gratiam Dei, quae est in te per impositionem manuum mearum."

TYRO.—What disposition is deemed necessary?

HERMAS.—Either the obstacle is material and negative, or it is formal and positive—terms sufficiently understood. Haine pursues: "1. Si obex gratiae fuerit tantum negativus, nec postea fuit ullum peccatum mortale commissum, sacramentum reviviscit, si hoc ponatur quod defuit."

He illustrates this by the case of a Jew, who, when in the act of being baptized confounds natural sorrow for his personal sins with supernatural attrition. By supplying the attrition the sacrament in suspense acts *de se.*

2. "Si obex fuerit positivus (ut si judaeus culpabiliter omittit attritionem); aut post sacramentum, cum obice tantum negativo acceptum, aliquod mortale peccatum commiserit, ut sacramentum reviviscat requiritur contritio, vel attritio cum sacramento poenitentiae."

TYRO.—Now, if you please, we may treat of Baptism.

HERMAS.—Yes, for the present, we can handle *obiter* only the first and last sacraments, as the *necessaria necessitate mediorum.*

First. Frequently, and regularly at least once a year, in the pulpit, in Catechism, and in instruction of neophytes, teach the necessity and mode of private Baptism. Connect it, without fail, with every first communion class.

Second. When you see a favorable opportunity, even in conversation with Protestants or unbelievers, slip in a word about the absolute necessity of sacramental Baptism for infants, and of the two substitutes for adults—Baptism of blood and desire.

Third. In instructione Nupturientium. It will be more appropriate in private, or even in the confessional, to teach young wives how to baptize in case of necessity. Admonish them to consult their confessor for instructions how to act, "quum primum gravidae exstiterint. Moneantur speciatim, si ipsi parentes, etiam casu verae necessitatis, debeant proprias proles baptizare, ut non cunctentur de facto confessarium certiorem facere—ut nimirum restituat ipsis jus, ipso facto amissum, debitum reddendi."

Fourth. "Valde conveniens erit, si mulieres gravidae doceantur foetos etiam immaturos ejectos sub conditione

baptizari debere. Verbis modestis enodiatur methodus practicus baptizandi embryonem valde exiguam, etiam membrana inclusam. Fiat in aqua calida—iterum autem sub conditione cum aperta fuerit membrana. Baptizandi in utero modus docetur in libris medicis, et potest tute sed caute obstetricibus communicari."

TYRO.—Quid agendum in confessione corruptarum et de sectione caesarea?

HERMAS.—We reserve such subjects. But we may observe, that in country missions it is good to instruct some particular person, especially some prudent mature woman, how to proceed in difficult cases regarding baptism of infants whether of Catholic parents or others. Note, this is not adverted to to spare the priest when called for baptism in cases in reach. Our old tender hearted Father here takes occasion again to say, that those who make no offering at baptism are not to be severely taken to task or harshly treated; on the contrary, he advises, that when the parents are evidently poor, to give them an alms yourself, or some present for the child, in order that they may report your kindness and that all be enticed to bring their infants opportunely. It is scarcely necessary to note, that a child or adult baptized in case of need, by a well-informed physician, or prudent and pious midwife, is not to be re-baptized.

TYRO.—One last query about the sponsors.

HERMAS.—Ha! the sponsors! Look out for trouble on that score, especially with some of our newly-arrived emigrants. In certain parts of Germany it was the custom, and seems not yet to have entirely died out, for Protestants to stand as sponsors for Catholic children. "In tantis ambagibus quid facto opus?"—to query after Haine. If you cannot pacify them by quoting the law or the command of the Bishop, let them stand by while the child is baptized, and give them, for instance, the towel to hold when you pour the water—being careful that they don't touch the child.

Take the greater care regarding them in cases of the issue of mixed marriages. God-parents are not always to be put aside because of seeming ill instruction.

Now a wonderful paragraph or two about names. People have all sorts of notions—proud, foolish, pious, empty, inexplicable, about how to call appropriately the first born and the last born. Sometimes, it is affectionate but blundering regard for a person, whose real name or "front" name you don't know, and still want to impose it on your child. Often they wish to give the name of a month or city—and in one case it fits—January. But July for Julia does not fit. Again some village hero or base-ball champion's name must be perpetuated in your family. Or, and this is the least objectionable, though often the most troublesome on account of getting actually at what name is chosen—good and just as illiterate rustic parishioners will hunt all over the calendar of the prayerbook for the most queer, not to say outlandish cognomen they can find, especially if it occurs on or about the day of birth. What to do? Just let them have their notions when you can possibly allow it or wrench it back to some sense—only drawing the line at "Luther," "Lucifer" and "Atlanta Georgia!" Tack a saint's on somehow or other, and use that in baptizing after the first roll-call. Then writing the full names fairly and legibly in the Register, instruct parents where it is kept.

TYRO.—Would you now if you are not too fatigued, end with observations on the last Sacraments?

HERMAS.—On this point our directions were minute. In fact, as each student left the Belgian College, he carried with his ticket of "Union of Prayer" a little folder with printed directions how to care for the sick.

Of the fruits of your own visitation of the sick, outside of the last sacrament, the following pointers will suffice:

1.—You will acquire the special love of your flock.

2.—And no less conciliate the respect and admiration of non-Catholics.

3.—You will succeed in assuring the salvation of the sick, and dispel the illusions of the enemy.

4.—You lay up a store of gratitude in the hearts of your parishioners to make them long afterwards remember you affectionately in prayers for your eternal repose.

TYRO.—How to make the visitation, seems to me an important question.

HERMAS.—(1) Visit as frequently as convenient. (2) Don't remain long, especially in the morning; and avoid gossip and distracting thoughts with the serious ill. But then be not too morose, insisting on talking piety, death and judgment, *sine fine.* A slightly cheerful manner, with an occasional jocose reference—a little rallying intermingled, will season pious admonitions to convalescents. Do not annoy the household by tiring the patient, and keeping people from work and business.

TYRO.—What if refreshments or drink are offered you?

HERMAS.—Rarely accede to such desires; and put aside politely offers of costly delicacies or drink. Note, if patients refuse your aid or delay dangerously the conferring of the sacraments, get some pious penitents to pray several days for them. Of course, after the *Asperges*, remove assistants, inquire if anything trouble your patient, with whom then elicit acts of the theological virtues. Offer aspirations—"et erige mentem in spem vitae aeternae."

TYRO.—What is to be observed after giving Extreme Unction?

HERMAS.—Admonish attendants not to irritate the sufferer, but to be kind and forbearing, not forcing nourishment or medicine on them persistently. Let it be the rule to exclude visitors, on the pretext of not allowing the sick to be annoyed or fatigued, but really, lest they lose the fruits of the sacraments.

TYRO.—Would you give me a few pointers for the care of the dying.

HERMAS.—Ah! yes, here is the final victory. (1) Elicit again the acts, and recommend resignation to the divine Will, begging the sick person to accept death as a penance for all his sins. (2) Arm him against the illusions, noted in end of the spiritual combat. (3) Show him and get him to kiss the crucifix, which should be kept always in sight, together with the image of the Blessed Virgin and his favorite saint. (4) At the time of the agony, ask no ques-

tions about his desires—*the dying desire nothing.* Prompt the invocation of the holy names, his patron and Sts. Joseph and Barbara. Repeat these invocations with short acts in connection with indulgenced absolution, which impart only *in vero mortis articulo.* One slight observation and I will have done. The insane, or even idiots, very often are blest with lucid intervals toward their last hours.

Neglect nothing to have yourself called to see, and assist them, if at all possible. Then when you are called to the death-bed of a Freemason, who wishes to be reconciled to the Church, get two witnesses to testify to his renunciation, or, if he be willing let him sign the following:

"I the undersigned N . . . having belonged to the society . . . do hereby now and forever renounce every allegiance to the same, and all connection with any of its members as such."

THOS. JEFFERSON JENKINS.

ECCLESIASTICAL DIPLOMACY.

DIPLOMACY is the art of discreet politics. To call it an art is to imply that, properly, it is a virtue, and to add to it the epithet of discretion is to limit it to the sphere of what is wise in action without the result being necessarily advantageous to the agent.

Lexicographers define the term in different senses, applying it in the main to the intercourse of States and Nations. A popular view attaches to it the meaning of "duplicity with a view of securing advantages." To this latter signification of the word we shall revert at the conclusion of these cursory reflections.

The author of the *Contrat Social* (J. J. Rousseau, L. III, 12), speaking of purely political institutions, says: "The first principle of political life lies in the sovereign authority. The legislative power is the heart of the State; the execu-

tive power is its brain, which gives movement to all its parts. The brain may be paralyzed, and the individual still live." This remark applies with peculiar aptness to the external government of the Church. Its divine authority is the principle of its life whence emanates and depends the legislative power which is. so to speak, the heart or organic centre of the living structure. The executive power, corresponding to the different organs of the ecclesiastical body, performs its functions under the direction of the head, the brain.

Whilst the principle of sovereign authority and the operative power of a divinely sanctioned legislation admit of no derogation, and the executive power is constantly subject to the impairing restraints and limitations of things temporal, and may therefore weaken under aggression, or fail in its operation, such failure does not necessarily destroy its life, although it prevents its manifestation and development. The brain may become benumbed, even paralyzed, and yet life remain intact. Under such conditions foreign or hostile powers may take advantage of the inert power of thought and traduce it to a position of undue subjection from which the entire organism suffers.

As a remedy of such conditions, or rather as a preventive of them, the instinct of self protection in moral bodies has suggested and made necessary the exercise of mutual discretion by which, as Hume observes in his *Principles of Morals* "we carry on a safe intercourse with others, give due attention to our own and to their character, weigh each circumstance of the business we undertake, and employ the surest and safest means for the attainment of any end or purpose." It is a matter of ordinary prudence with all men who value their lives, as a trust committed to them by God, for the right use of which they will be charged by their conscience. But the employment of such discretion is a solemn duty where responsibility confides to men the interests of their brethren, most of all when these interests are inalienably wedded to eternal values.

This applies eminently to the executive element in the Church. It is a human element. It supposes a human

element like itself upon which to exercise its influence for good. It forms the instrument by which the divine life is communicated, fashioned and perpetuated in the great body of all human kind. That body presents divers characteristics, and thus diverse relations are created exacting a wise discrimination of interests.

Now, as in the case of all living organisms, so here, the health of the organs depends upon a certain reciprocal activity kept up between them and the objects upon which they operate for good.

Taking a broad view of the functions of the Church's executive power, we discern its exercise upon two main fields. The one is that in which the motive of faith and the evangelical precepts form the channels which with the living waters of its fountain, Christ, irrigate Catholic life. The other is that in which Cæsar's claims assert themselves, apart from supernatural considerations, and call forth the motive of prudent avoidance of snares or the consideration of the greater good or lesser evil where there is question of just interests or, much more, eternal life at stake.

This intercourse therefore which embraces not only those who belong to and recognize the divine character of the authority upon which the ecclesiastical executive founds its rule, but likewise those who acknowledge it merely as an existing power in human society which they are bound to respect, rests upon the twofold basis of justice and prudence and aims to secure the welfare of human society, whether apart or on the whole.

In order to reach without violence this aim it is necessary that certain forms and methods be observed on both sides of the relation. Hence comes the establishment of a ceremonial which despite its purely external character, at least in so far as it does not require an inward motive or assent in harmony with the outward form, has nevertheless a decidedly practical influence upon the formation and conduct of human societies. If it be true that familiarity begets contempt then it must be likewise true that the formalities which prevent familiarity by creating a sense of social distance, protect us from many

inconveniences and frictions which lessen mutual respect. Even the man of faultless character can not afford to dispense with the artificial barrier which the insignia of his superior responsibility and certain recognized forms making access to him comparatively difficult, have from time immemorial placed round about the representatives of authority.

The practical science which directs the ecclesiastical executive upon this field, and teaches him the methods and forms to be observed in adjusting the relations between the Church as a representative body and the various autonomies (such as States and Nations) around her, has been called the study of ecclesiastical diplomacy. It is distinguished from civic or political diplomacy by the fact that the motive of the Church's executive power, and the laws which regulate its conduct toward other corporations, are not made to rest *on purely utilitarian principles*, but they are in every case to stand for the spiritual interests of both parties, in preference to the material advantages which may accrue to the Church in its temporal domain. This, and no more, is the proper sphere of ecclesiastical diplomacy. Its basis of method must be truth and honesty of purpose; its form, prudent respect of existing circumstances; its energy, always justice and love of souls.

Closely connected with the science of diplomacy is that of diplomatics. Although it properly occupies itself with the study of ancient ecclesiastical documents, deciphering their meaning and determining their authenticity, its connection with our subject is evident from the fact that such documents are the most effective means, in many cases, of securing the object to which diplomacy refers.[1] A word as to its utility.

The many-sided and necessary intercourse between the Holy See and foreign nations requires that attention be given to the study of the forms and methods to be observed in the negotiations which are constantly on foot among the various executive powers, and for this purpose there exist separate academies of ecclesiastical jurisprudence in Rome. The city

1 This science belongs properly to the philologic-historical branch of the ecclesiastical studies, and is commonly classed with *paleography*.

of the Sovereign Pontiffs has been for centuries the largest centre of diplomatic activity in the world, because its catholic or universal character as the mother of the faithful in every land obliges it to keep open relations with all peoples. This is one reason for the necessity of the temporal power as a guarantee of temporal independence. The study of diplomatics as distinct from that of diplomacy is of comparatively recent date, and was, we may say, inaugurated by Mabillon's six books, *De re diplomatica*, which was first published in 1681 by Billaine, in Paris. This monumental work was primarily occasioned by what might be called "too much diplomacy."

For a long time, especially during the later Middle Ages, it had been the fashion to counterfeit credentials and titles, ascribing their origin to Sovereign Pontiffs and other ecclesiastical authorities, and lodging claims which it was difficult or impossible to disprove on any other but intrinsic evidence. This created a general distrust regarding the authenticity of what purported to be authoritative ecclesiastical documents. A statement made by one of the most learned men of his day, the Bollandist Daniel Papebroeck, in the Introduction to the second volume for April of the *Acta Sanctorum*, regarding the authenticity of certain Frankish documents belonging to the Benedictine Order, called forth a justified protest on the part of the monks of St. Maurus. Mabillon was commissioned to refute the charge and he not only defended the genuineness of the documents in question, but established certain principles and rules which might serve in future as a test for discriminating between the true and the spurious historical documents, especially those ascribed to the Sovereign Pontiffs of past ages. With an expenditure of immense labor and research to which he brought a well-trained mind and large erudition, Mabillon completed his work in a manner which has made it the source and norm of all subsequent labors in the same direction.[1]

The importance of a critical repertory like Mabillon's

1 The full title of the work is : De re diplomatica libri VI, in quibus quidquid ad veterum instrumentorum antiquitatem, materiam, scripturam et

opus, as well as that of the study of this branch of ecclesiastical science for those who are charged with the executive responsibility in the work of Church government can only be fully appreciated when we reflect upon the great danger which arises from a general historical skepticism such as existed when the learned Benedictine wrote his book. It weakens respect for all authority, because it makes that authority doubtful. We have had a case of similar character in our own country during the recent school controversy, which has only been settled by the uncompromising words of Leo XIII, after much misunderstanding. Despatches and letters purporting to come from the centre of ecclesiastical legislation had for a long time mislead the public mind, for it could not distinguish between the false and the true as it appeared in the public press which is patient of any opinion that tickles the fancy, or is vouched for by a deposit in the newspaper treasury which makes the thing legal tender. In this way distrust was aroused in not a few, and men even of good judgment became perplexed and began to doubt, as if the Holy See could ever sanction, or more than tolerate to avoid a greater evil, a school policy which all its annals prove condemned, or as if Leo XIII could have enacted a new moral code by which the school from which God's name and image is banished, could ever supply the needs, or the excellent purpose of our parochial schools, which though perchance less fruitful in inculcating secular science, are

stilum, quidquid ad sigilla, monogrammata, subscriptiones ac notas chronologicas; quidquid inde ad antiquariam, historicam forensemque disciplinam pertinet, explicatur et illustratur. Accedunt: Commentarius de antiquis regum Francorum palatiis; veterum Scripturarum varia specimina tabulis LX comprehensa; nova ducentorum et amplius monumentorum collectio.—Opera et studio Domni Johannis Mabillon, presbyteri ac monachi Ordinis sancti Benedicti e Congregatione sancti Mauri.—Luteciae Parisiorum, sumpt. vid. Lud. Billaine, in palatio Regio 1691. Cum privilegio Regis et Superiorum permissu.

Another work of decided merit in this category is Quantin's *Dictionnaire Raisonné de Diplomatique Chrétienne*, which, together with the Abbé Morel's *Elements de Critique ou Recherches des differentes causes de l'alteration des texts latins*, has been incorporated by the Abbé Migne in his Encyclopedie theologique (Vol. xlvii).

most apt to imbue the minds and hearts of our children with the great truths on which depends their eternal life.

With such methods, diplomacy degenerates into what the historian Stubbs calls lying when he says: "As *diplomacy* was in its beginning, so it lasted for a long time; the ambassador was the man who was sent to lie abroad for the good of his country."[1] Strangely enough the etymology of the word lends itself readily to this abuse of the term, for its greek original means nothing else than "doubling," expressive of the manner in which documents were folded for delivery in secret. And just as the word itself admits of this misused interpretation, so does the action which, whilst it rests upon the virtue of prudence required for the skillful management of affairs, may easily degenerate into, and be supplanted by a species of artfulness, which neglects the integrity of motive and methods even where it pursues a lawful end.

True diplomacy, that which the ecclesiastic is to employ for the protection of the interests to which he is pledged, is of a very different kind. It may dissemble, but it can never lawfully simulate; it may, as the word signifies, fold itself up in silence or observe an attitude which will throw men off their guard, when they are wily, but it may never deny a truth or assert a falsehood; it may allow others to go on deceiving themselves when to undeceive them is to awaken malice, but it may never lead into deception. The true ecclesiastical diplomatist is simply the wise man who observes method and form in his relation with the outside world for the protection of the Church's interests, who rightly understands the precept given to the Apostles, to be "prudent as serpents," yet "simple as doves;" the man who knows not only how to avoid the snares of those who are hostile to his mission, but to answer or silence them, as our Lord did in His dealings with the lawyers and pharisees. In short he is the man of whom Ecclesiasticus (Chapter xxxix) speaks: "Cor suum tradet ad vigilandum diluculo ad Dominum—Bona et mala in hominibus tentabit." He watches, but watches in the

1 Cent. Dict. *Diplomacy* 1.

Lord ; he tries the good and the evil in men, but never for the sake of merely tempting them. He is supported by the two-fold quality of well informed honesty and irreproachable prudence, but it is after all the love of the interest of his Divine Master which is the motive power of his actions. "Ipse diriget consilium ejus et disciplinam, et in absconditis suis consiliabitur."

WITH THE IRISH PILGRIMAGE TO ROME.

II.

IN a former paper, I have said something of our recent pilgrimage to Rome, and of our audience with the Holy Father. The tide Romewards, may be said to still continue to flow. Pilgrims have come from the most distant lands to show their faith and loyalty to holy Church, so that this is a subject which has not ceased to have an interest for many. And first a word about our route. Cardinal Vaughan, in words of generous compliment to the organizers of our pilgrimage, particularly noted the fact that they concluded in our route various places, and objects of interest from a religious and Catholic standpoint. Of these Loretto and Assisi were, of course, the chief ; but before coming to them I may premise a few "notes by the way."

Our route outward was through London, Ostend, Brussels, Lucerne, Milan, Ancona, Loretto and Assisi. The return was through Florence, Pisa, Genoa, Nice, Marseilles, Lyons, Paris and London. The journey through England does not call for any special notice and most of us had been already acquainted with it. Belgium and Germany, on the contrary were new to many ; but so far, as our opportunities for observation served us, there was nothing in either particularly attractive, whether as to fertility of soil or beauty of scenery ; and I could fancy, that many of our friends, who had traveled for the first time, had already begun to think that the little island in the Western Ocean with its green hills and fertile plains was as blessed by Nature as

most spots on earth. Everywhere, however, there appeared comparative comfort and prosperity, even where nature seemed most niggardly: the bare foot and the squalid cabin were nowhere visible—a phenomenon, I think to be ascribed to two causes. First, these countries had their own government—Home Rule as we would call it in Ireland. Then there was the second influence, and the no less essential one, to be found in the habits of thrift, of industry, and above all, of temperance. Between Brussels and Lucerne we passed scenes made memorable in the deadly struggle of twenty years ago between Germany and France; by Metz, for instance and Strasburg, and through the ceded provinces of Alsace and Lorraine.

What was wanting in scenery hitherto was now to be supplied; for after leaving beautiful Lucerne, the St. Gothard railway was to carry us for a whole day, through ever-varying panoramas of the world's sublimest scenery. We sometimes suspect that travelers allow their fancy to touch up and finish the pictures they draw for us; but in the judgment of all our Irish pilgrims, Switzerland fully equaled, and indeed exceeded all that pen or pencil had ever described. As our train gradually climbed its way, by lakes and peaks, and over mountain torrents, at times running round in sharp curves some opposing mountain peaks and again piercing through them in tunnels; the picturesque Swiss cottage and hamlet and village with its pretty church and spire coming in view, ever and anon, in the most out-of-the-way places and at most unexpected moments; the Alps, now clad in stately pine and fir and again glistening in snow—all this made us feel that we had been repaid, even if there had been no other object for our journey. The St. Gothard railway, it may be observed, is one of the greatest engineering triumphs of the age: the gradient is sometimes as much as 1 in 4, and at its highest point is the tunnel nine miles in length, constructed at a cost of more than two millions sterling. Italy which we now entered, is hardly less beautiful, with its vineyards, olive groves, and orange plantations, its hills lined with the graceful cypress and topped

almost always by the picturesque village, or even by large and popular towns.

A much needed day of rest being allowed at Milan, (the Mediolanum of the Romans) we had sufficient time to visit its various objects of interest. The chief attraction of this delightful Italian city, and capital of Lombardy, is of course its glorious cathedral. It was ever the spirit of the "Ages of Faith" to make the house of God the noblest among the habitations of men; and as grand as man's hand could erect, or man's mind could devise.

What I have just said of the Alps, may be repeated here. There it was the beauty of Nature, here it is the triumph of art. One, the most beautiful spot that had come from the Creator's hand, the other, one of the most glorious works that the created mind had ever dared and achieved. Like the Alps too, we felt that this "marble miracle" with its seemingly countless towers, statues and graceful spires pointing to heaven, would have been worth a visit for its own sake. It is the third largest church in Europe; composed solely of white marble, it has no fewer than ninety-eight turrets and two thousand statues on its roof. In standing before this and similar structures, the thought that came most forcibly to my mind, was one of admiration and of wonder at those "Ages of Faith," which, and which alone, have been able to conceive and to execute works that seem the designs of angels rather than of men. "There is more genius", says a Protestant writer, "more thought, more poetry, in one Mediæval building, than in all the tame and idealess edifices of modern construction put together." Later times have sometimes miscalled those ages "dark"; but the darkness is all our own, when we seek to traduce what we dare not imitate, and sometimes are incapable of admiring. There was a time, and not long ago, when we were told that we owed them only the "'Imitation of Christ' and a few hymns," and when men seemed to treat them as a standing theme, on which to exhibit flippant ignorance. True, there has been a change for the better; and men as widely different as Newman, Carlyle, and Walter Scott, have

been teaching their readers that "what was considered a desert waste, was found to be a fertile land abounding in the milk and honey of grand principle, noble thought and chivalric achievement." But standing on the grand piazza in front of that glorious structure, which those ages had erected, and dedicated, as the inscription on its façade tells, "Mariæ Nascenti," I need no other, and I think I could find no more eloquent apology for the dark ages; for assuredly whatever those times may have been, the people that devised and erected and scattered throughout Europe, such churches as that, were not an ignorant people, but a people of practical faith, of high and noble purpose, and of great and self-sacrificing devotion. Space will not permit a reference to the other grand mediæval churches which we had the happiness of visiting; but in connection with the great duomo of Florence, I noted one striking illustration of the spirit and devotion of those same ages. It is a little fact only, but one, I think, that throws a flood of light on the true character of those times, the habits and spirit of their people, and above all, on that great living faith that inspired all their acts and ran through their whole lives. Near the great church is a statue of Arnulfo, its architect, and on the pedestal is inscribed the commission he received from the people of Florence, when he was about to build their great church. And what was it? "That he was to build for Florence a church that would exceed all that the world had ever yet seen"! A strange idea and a rather generous order for the *dark* ages surely.

Loretto was hardly secondary to Rome itself, as an object and goal of our pilgrimage. Most pilgrims will long, like us, to turn aside, in order to visit its famous shrine. Devotion to Mary was ever a characteristic of the children of St. Patrick; and each of us looked forward to our visit to the "Holy House" as one of the dearest privileges of our lives. Most readers are already acquainted with the history of that house, how it disappeared from Nazareth, and was brought by angels to Dalmatia, and then after two other removals—for there were four in all—we find it in its present position.

There is neither need, nor time to examine the evidence that establishes beyond doubt that history; sufficient for the present, will be the words of His Eminence Cardinal Logue, who, in his address at Loretto, declared that there remained not a shred of doubt, but that the house which each of us had on that day the crowning happiness of visiting, was in reality the house of Mary, and that it had been blessed by the footsteps of Jesus, Mary and Joseph. It need be no matter of surprise however to learn, that in this age of ours, with its affected love of science and criticism, some men outside of the Church refuse to credit that history. Lourdes and Loretto find no place in the philosophy of men, whose only source of knowledge and sole motive of belief is found in the multiplication table and the microscope; but, greatly to their discomfiture, even science witnesses against them here, and has proved itself as it ever proves itself when rightly understood, to be the handmaid of religion. The "men of science"—to take a specimen of their specious objections—said, that the *Sancta Casa* of Loretto could not be the house of Mary at Nazareth, because the former was build of brick, whereas brick was not found at Nazareth. The reply was a very simple one, but as conclusive as simple. The stone of the *Sancta Casa* was carefully analyzed, and what was the result?

First, that the stone was not brick at all, but a peculiar species of limestone; second, that it was identical with the stone found at Nazareth; and third, that the stone found at and near Loretto, was of a totally different kind.[1] If this may be taken as a fair type of the logic of our "men of science" I fear their logic belongs to that peculiar order, which some one has wittily described, as consisting in "the art of taking things for granted."

It was a sight not soon to be forgotten, that long procession of some three hundred and fifty sons and daughters of St. Patrick, slowly winding its way up the steep hill of Loretto. They were fervently reciting the Rosary, and at their head was the Cardinal Primate of Ireland, two Irish

1 Hutchinson, Loretto ad Nazareth, quoted by "Catholic Dictionary" article *Loretto*.

Bishops, and with them, by a happy coincidence, an American Bishop, who represented the sea-divided Gael beyond the Atlantic. And it was a still more striking coincidence—as His Eminence in one of his addresses has since pointed out—that on that very day when we were going to pray at Mary's greatest shrine, a great measure of reform and of justice to our country was being introduced in Parliament by the greatest of living Englishmen—England's greatest son and Ireland's greatest friend. Was it a coincidence merely, or an assurance and an indication, that as Ireland in the day of its martyrdom, had ever in Mary an advocate and a protectress, so may she rely on the same advocacy and protection to-day when at last the long looked for dawn of liberty seems at hand.

Assisi is full of interest for every Catholic and, indeed, for every Christian—Assisi, the home of the Seraph Saint, with its many touching memorials. The little oratory is there, in which he received so many and such signal favors from God; and the garden with its miraculous rose trees; and the room in which he lived and died; and the habit and cincture which he wore. For Irish pilgrims this home of St. Francis and the Franciscan friars, had, however, a special interest, for—and let it be said in all gratitude—when the dark days of persecution came to us, and when the missionary in Ireland needed the spirit of the martyr, as well as the zeal of the Apostle, the sons of St. Francis were among the most devoted and self-sacrificing of the zealous missionaries who at the risk of life kept the lamp of faith ever lighting during the sad three hundred years of our suffering for the faith.

JAMES HALPIN, C.C.

Roscrea, County Tipperary, Ireland.

A MISSIONARY'S ADVENTURES.

THE pioneer missionary in many States of this Republic had an empire for a parish, spent three-fourths of his days in the saddle visiting his scattered flock, endured more

hardships than did the first settlers, and had the mysterious ways of Divine Providence as his daily experience.

When the late Archbishop Lynch, of Toronto, first came to America, he was bound for the wild missions of Texas. He was then in the thirtieth year of his age and the third of his priesthood. He had left his native Ireland at the entreaty of Bishop Odin, and as soon as he reached the Lone Star State, he was appointed pastor of Houston and all the surrounding country.

After setting in order the spiritual affairs of his central congregation, the young missionary began to make a visitation of his extensive parish. His explorations took him as far north as the Indian Territory and all through that part of the commonwealth that lies between the Brazos, Colorado and Trinity rivers. His tour was full of perils, toil, sorrow, suffering, consolation, surprises and merit

In after years the Archbishop was fond of relating to his intimate friends his adventures on the frontier, and some of them were so edifying that they may well be treasured even as twice-told tales.

Mounted on a horse, and with saddle bags stuffed with a scanty priestly outfit, Father Lynch set out from his headquarters in Houston, without purse or scrip, and unaware in the morning where he was to lay down his head at night. His first sojourn was made at Spring Hill. Next he proceeded to San Jacinto, where Captain William T. Sherman was then stationed ; and, later, he went from settlement to settlement, mostly along the courses of the rivers, or wherever in the backwoods he heard of the presence of a Catholic family. He traversed boundless prairies. He forced a way through dense wildwoods. He swam broad rivers. He advanced alone across pathless stretches of country. He preached in hotels, court-houses, schools, halls, stores and the open air. He catechized children. He administered the life-giving sacraments to many persons who had not seen the face of a priest before in years. He anointed the dying. He buried the dead.

Often he lost his way, and then, when night came upon

him before he had found shelter in that immense but, at that time, sparsely settled region, he hobbled his horse and lay down on the ground, sometimes without food, with his saddle-bags for pillow and the canopy of heaven for his covering, in in the midst of savanna or forest, with the cry of the coyote or the howl of the wolf for his lullaby. Worn out with fatigue, he needed no rocking to put him to sleep. Once, as he thus sought rest on the plain, he was partly aroused by a snake crawling over his face, but so utterly exhausted and drowsy was he that he had not energy enough to brush the reptile off.

Frequently too, when he had thus strayed away from his bearings, he came unexpectedly upon the very persons of whom he was in search, or upon others who equally needed his services but of whom he had not heard.

Once, for instance, on his way to the Brazos river, he lost the trail in the woods. He went back a bit to hunt for it, but could see no sign of it; then he pressed on in the direction in which he thought that his route lay. The daylight gradually faded into dark. There was no moon until late, but myriads of fireflies flashed in the gloom. Still he kept on, for bears and other beasts of prey were numerous in that neighborhood, and he was afraid that he would be attacked by them in case he should go to sleep. Finally he reached the river; but he did not strike it at the ferry. He shouted and shouted, but no answering halloo came back upon his call. He rode along the bank, whooping at intervals, for an hour or more. Then he heard a shrill hail from across the river. This was followed by the rattle of a chain as it was taken into a boat. Soon a skiff, rowed by a man and a girl, emerged from the haze on the water and came to shore. Father Lynch explained his situation and was invited to spend the rest of the night at the settler's cabin. On the way over, he informed his host that he was a priest. The answer was:

"Then you're more welcome than ever. My wife's a Catholic; so am I; so are the children. This is my darter —one of 'em. I wuz born here in the piney-woods, but my

wife, she's Irish. After we wuz married, wife learned me her religion from a catechism and a prayer-book. Some years back, a priest came by here and baptized me and the children—them that wuz here then. I never seen one before nor since. Nor never wuz I in a Catholic church. But we try to remember what we ought to do, and my wife, well, won't she be glad to see you!"

Glad she was, and most hospitably did she receive her unexpected guest. They all stayed up some time talking, and, as the next day was Sunday, Father Lynch, before retiring, gave the family the good news that he would say Mass for them in the morning. Bright and early the next day he offered up the Holy Sacrifice for them in their rude dwelling, and gave the husband his First Communion and the wife her first in many years.

Before saying that Mass, the Missionary was told something that pestered him as a temptation to distraction all the way through it. Of course he needed an assistant and was told by his host that if he would wait for the stage to come up, the driver of it would act as his acolyte.

"Then he's a Catholic?" he said inquiringly.

"No, Father, he's a preacher."

"A preacher?"

"Yes, Father, a Methodist preacher."

"Well, we'll get along without him."

How a Methodist preacher could know how to serve the Mass was what bothered the priest, until, later in the day, when he met that versatile individual, he learned from him that he had been brought up a Catholic and had been an altar-boy in his youth, but that, having drifted to the backwoods of Texas romote from church, he had occasionally attended the meetings of the Methodists and eventually, having a fluent tongue, he had developed into a parson. Stage-driving was not highly remunerative and preaching added to its income the sum of fifteen dollars a month.

"But I never preach agin the Pope," he said apologetically, "I just give 'em moral sermons."

On another occasion, when similarly he had lost his way,

he was caught in a frightful storm. The thunder roared and rolled above him. The lightning struck several trees within his sight. The rain drenched him to the skin. He rode along but he knew not where he was nor in what direction was the nearest habitation. When the darkness fell, his horse gave out. He dismounted and led the tired beast by the bridle, unwilling to abandon it and reluctant to pass the night in his wet clothes. He walked and walked until he thought that he should drop to the ground from sheer fatigue. At last, towards morning, he came upon a house. He knocked at the door, was kindly received, had his horse attended to, and was shown to a bed. In a minute he was fast asleep. When he got up the next day, a bountiful breakfast was ready for him, and then he learned that his entertainer was a Methodist class-leader, who, however, treated him cordially, kept him for several days, and took him around to a number of Catholics in the neighborhood, who blessed God for the unexpected visit of a priest.

A third time when Providence brought to him the very sheep for whom he was out, he was drawing nigh to a small town and on the way he met a man from whom he inquired the distance to it. The stranger gave him a short answer, but then, looking at him intently, said :

"Ain't you a priest?"

"Yes," was the answer, "I am."

"Stop, then," said the man, "I want to talk with you."

Father Lynch complaisantly got off his horse and they entered into conversation. The stranger admitted that he was an ex-student of Maynooth (where the missionary had been ordained) who had given up the project of becoming a priest and had wandered to that comparatively untraveled part of the new world impelled by the spirit of unrest.

"I have not seen a priest for many a long year," he sighed.

On coming to America he had become a surveyor and, later, a teacher, which was his occupation at the time. Whenever he had had Catholic children to train he had made them learn their catechism, and had given them further

religious instruction. He had also made it a practice to baptize infants in danger of death and had conferred that sacrament on many such.

After some talk, Father Lynch and the stranger retired into the woods, where the latter knelt down and made his Confession. The next day he received Holy Communion in the adjacent settlement where he was conducting a school.

Another person who was delighted to meet the missionary was a poor Irish woman, who had lived in Texas for eighteen years and who in all that time had never once laid eyes on a priest. When he called at her house, he did not disclose his identity, but plied her with questions as a stranger might. As he had a very clerical look, she took him for a minister, and showed her fortitude at once by acknowledging that she was a Catholic.

"Have you any children to baptize?" he asked at length.

"I have children who are not baptized," she replied, "but I am waiting for a priest to baptize them."

"You need wait no longer," said he then, "for, see, I am a priest."

"Do you mean a Roman Catholic priest?"

For answer he showed her the crucifix that he wore suspended from his neck.

"Now, may the Lord be praised!" she cried, the tears falling down her cheeks as she spoke. "Here's a hundred thousand welcomes for your Reverence. Sure my childer may now be baptized. Many a time when one or another of them was sick, I had my hand in a basin of water to baptize thim. But somethin' kept me back, and now they have the priest to do it for thim. Glory be to God, but it's a happy woman I am this day!"

The children were called in to receive the missionary's blessing. He began to question them in the catechism, and was astonished and rejoiced at their correct and ready answers. Their mother had been their faithful teacher. They were soon ready for baptism.

The evening was spent by the family in making a sort of chapel out of the best room in the house and in decorating

with branches of fragrant shrubs and with flowers an extemporized altar.

The next morning, when the mother saw the priest in his sacred vestments she was so overcome with emotion—laughing and crying and praising the Almighty for His goodness in sending His grace to her home—that Father Lynch had to wait some time before beginning the service. During the Mass she received the Eucharist as one a-hungered for the heavenly bread and her eldest boy knelt by her side to make his first Communion.

At that time the United States was at war with Mexico over the possession of Texas, and frequently Father Lynch, in his journeyings, encountered bodies of soldiers on their way to the front. When this happened he was wont to turn aside from his own course in order to go along with them for a while. Making known his sacerdotal character, he would inquire for the Catholic troopers who wanted to go to confession before facing the risks of the battle-field. Taking them one by one to the rear, he would hear their avowal as they rode along together; at its conclusion they would halt and dismount, the penitent would kneel to make his act of contrition, and the priest would give him absolution; then, with a benediction upon him, the soldier would rejoin his rank. This was repeated until all who cared for penance had received that sacrament, when the missionary would bid them all good-bye and resume his own road.

As a by-the-way paragraph, it may be added here, that some months after he had finished his pastoral tour, Father Lynch was in New Orleans, and between the spells of a miasmatic fever that he had contracted, he attended the Military Hospital on the bank of the Mississippi there, and many a wounded veteran, brought back from the seat of war only to die, received the last consolations of religion at his hands. Often, too, as troops were marching through the town, he kept step with them until a halt was called, and then taking the Catholic soldiers, one by one, to the steps of some house nearby, he shrived them in the open air.

While Father Lynch was still hunting up stray members

of the Church in his unbounded "parish," he was overtaken one day by a man on horseback, who, when asked if there were any Catholics in the neighborhood, said that there were a number of Mexican families in a settlement not far away, and who offered, although he was a Methodist class-leader, to guide the priest to them. When they reached one of the houses the woman of it, who could speak some English, seeing the missionary with the class-leader whom she knew, supposed that he too was a Methodist. He entered into conversation with her and was politely answered, but when he claimed to be a priest, she shook her head incredulously. However, to test the genuineness of his priesthood, she inquired:

"Can you bless these crosses?"

At the same time she pointed to a row of wooden crosses, painted black, every one of them about a foot long, that were hanging on the wall of the room.

"Yes, I can bless them," answered Father Lynch, pulling out the crucifix that he was wont to carry.

At sight of it, the woman with a cry of joy, rushed to the door, caught up a horn and blew a blast that echoed through the woods. Presently half a dozen men came running in breathless from the fields, followed by a number of women from the neighboring houses, all in alarm; sure that some accident had happened or that some danger menaced their homes. When they learned that instead of having been called to trouble they had been summoned to greet a priest their delight was demonstrative—they fell down on their knees and kissed his hands and gave him every other possible mark of affectionate veneration.

They were good people who had forsaken their native country to be from the terrors of revolution and who had gone into the business of raising cattle in the interior of Texas. Missing the blessings of the Church, they had kept up the practise of religion as best they could. The crosses which the missionary had been asked to bless, were taken by them to the fields in the mornings, stuck in the ground, and used to keep their thoughts from wandering while they recited their prayers.

Forthwith the mothers set to work to wash and dress the children for baptism and during the function the old folk kept singing hymns and saying prayers together in Spanish.

Then Father Lynch blessed the crosses for them.

They implored him to hear their confessions, but, alas, he did not know their language well enough ; all he could do was to promise to entreat the Bishop to send them a priest, who did.

On another day he came upon an Indian camp. The chief was seated on the ground near a rude lodge—a man of sixty-five, tall, dignified and commanding. He was surrounded by his warriors. When the "black gown" approached, escorted by two braves whom he had met on the way, the chief greeted him with grave courtesy. Imagine his surprise when the mugwump Indian began to talk Spanish and French! Still greater was his astonishment when he heard from the chief's own lips that the latter had been received into a Franciscan monastery in Mexico in his boyhood to be educated, had been brought up a Christian, and had, when he grew toward manhood, yielded to his savage instincts, ran away from civilization and resumed the customs of his tribe. He had abandoned the practice of the Catholic religion shortly after returning to the tepee and the blanket.

Father Lynch endeavored to re-enkindle the light of faith in his heart and warned him that, as he had been trained in the knowledge of the true religion, it was his duty to instruct his people in it. The priest, moreover, asked his permission to baptize the little children of the camp. The chief replied that he could not grant this let, without the consent of the tribe, but that he would at once call a council to consider the matter. The meeting of the warriors was immediately held, and after short talks by the chief and several other orators, leave was granted. The ceremony was then performed, to the wonder of the squaws, the excitement of the papooses, and the stoical interest of the braves.

One of the missionary's pathetically amusing experiences happened at a hamlet in the interior of the State. He had

lectured to the people—the most of whom were non-Catholics —on the subject of Catholic belief supported by the Scriptures. The next day a committee, composed of the leading citizens, waited upon him to request him to remain with them and become "the preacher" of the place. They were all Methodists, but they said that they had been for several years without a minister, that from his explanation of the Church's doctrine they were willing to accept it, and that if he would stay with them they would do their part toward him. He thanked them for their offer, but expressed his regret at not being free to abide with them, as there were so many others who similarly needed his services and whom he could not let perish for want of his ministry. He assured them, however, that he would urge the Bishop to send them a clergyman as soon as possible.

Another pleasing incident occurred to Father Lynch about the same time, that proves the truth of the adage that "all roads lead to Rome!" He was once on one of his missionary journeys, mounted on a borrowed mule, as a horse was not to be had, and the mule was fractious and stubborn. He had not gone far, when the animal became restive, reared and bucked, and finally threw him. But there was a lasso fastened to the pommel, and, grasping this, the priest set out to catch and subdue the beast, preparatory to remounting it. The struggle was long and hard—on one side viciousness and strength, on the other intelligence and grit—but it had a satisfactory end. It was watched at a distance by a man, who, when it was over and the priest was once more in the saddle, came riding up to ask him his name and destination. Father Lynch told him who he was and where he was going, adding that he expected to preach there the next day.

"I'll go hear you," blurted out the man. "I always thought that you priests were an effeminate lot, sort of half women, if you'll excuse me for saying so, but, by gum, the man that can master a Texas mule is made of the right stuff and I'm going to listen to that sermon to see if you preach as well as you use the lariat."

He did go to the sermon and that was the beginning of his

conversion, or, rather, the next thing to the beginning of it, for the priest's pluck in tackling the balky mule first turned his steps to the Church.

Many a man has perished in the desert because he knew not the way and traveled in a circle, so that night found him where he had started in the morning, with one day's provisions the less and one day's weariness the more. Father Lynch had that experience—of traveling in a circle—more than once, although it did not have a fatal termination. The prairies of Texas are as boundless as the sea, and half a century ago they had few paths and fewer guide posts. One day the missionary was crossing a plain that was thirty miles wide. The day was sultry. Suddenly a shower came up. He sought shelter in an "island of timber," as the little wooded elevations are called, oases of shade in the scorching prairie. After the rain stopped, he could not find the trail. He therefore took his bearings as well as he could from the sun, from the lay of the surrounding country, and from his memory of the direction in which he had been traveling. Then he proceeded toward the point that he thought would take him on his way. Toward evening he arrived at a house. Riding up to the gate he inquired of the woman, who had come to the door, how near he was to his destination

"Are you not the same man that asked me how far you were from it, this morning?"

Taking a close look at the surroundings, the truth of the woman's question flashed on him—the scene had become familiar and he remembered his call at the same dwelling that morning. He had followed the sun and ended where he had begun.

On another occasion, Father Lynch was on the bank of the Colorado river and he wished to water his horse. Riding the animal to the edge of the current, he allowed it to wade out some little distance when, all of a sudden, the horse stumbled, fell into deep water and was swept along by the rushing stream. The priest thought that for sure his last hour had come. He commended his soul to God. He and his horse,

he thought, were certain to drown. But happily the animal proved to be a strong swimmer, and, although borne down the river quite a ways, it finally brought itself and its rider safe to shore.

The missionary's garments and vestments were saturated with water. Riding into the depths of the woods, he dismounted, tied his horse to a tree, took out of his saddle-bags the sacred robes, and stripped off his own clothing to wring the moisture out of them and hang them up to dry. Just then the horse became unruly, broke his halter, and ran off. The priest could not catch it, nor would it heed his calls to whoa. So, having now ample time to dry his clothes, he did so at his leisure and likewise made use of the opportunity to say his divine Office. When it was near dusk, he put on his habiliments and made a bundle of his other effects —saddle, vestments chalice, bags, Breviary, etc.—and set forth to walk back to the village from which he had started that morning. On the way he was met by a servant of the owner of the horse, which had galloped home riderless, and the owner, fearing that some accident had befallen the clergyman, had sent the man to hunt him up.

So accustomed did Father Lynch become to sleeping out of doors on the ground, that he preferred that way of getting his nightly rest to lying on the hard straw beds in the stifling closets that were used as dormitories in some of the cabins of the settlers. Many a time, on arriving toward twilight near a settlement where he was to preach, he "camped out" in some neighboring thicket, where he was free from domestic insect pests and sure of an abundance of fresh air.

But the hardships of missionary life soon broke down Father Lynch's health. Two years of almost uninterrupted journeyings had undermined his constitution, and imbedded in his system a fever that neither rest nor medicine could cure. Nothing but a complete change of climate had any prospect of restoring him to vigor. With a heart full of love for the poor Catholics of Texas, and with blessings from them following him to other fields, he was sent, first,

to Louisiana; then to Missouri, as President of St. Mary's of the Barrens; next to Niagara Falls, as Rector of the Seminary of Our Lady of Angels, and, finally, to Toronto, as Coadjutor Bishop and Archbishop of that important See. But nowhere did he work harder for the glory of God than when he was an obscure missionary, going from adventure to adventure, in the wilds of Texas.

L. W. REILLY.

CONFERENCES.

IRREMOVABLE RECTORSHIPS.

Qu. May I ask you to state briefly in some future number of the REVIEW the rights, privileges and conditions of *irremovable* rectorships?

What occasioned the appointment of such rectorship, and what is the chief end aimed at in the establishment of this position? Is it in order to prepare the way for the gradual establishment of Canon Law in the United States?

Resp. The above questions are fully answered in the chapter *De Rectoribus inamovibilibus* of the Third Plenary Council of Baltimore (Tit. II., c. v., 31–39.) The primary privilege consists, as the name implies, in the fact that a parish priest once appointed to an *irremovable* rectorship holds the same permanently, and cannot be deprived of his position without the causes being demonstrated by trial according to the rules of canonical law.

Among the legitimate causes for removal the Council enumerates the following:

1. Obstinate refusal to obey the diocesan and episcopal regulations in matters of moment, whether they concern the spiritual or temporal welfare of the flock.

2. Open neglect, after repeated admonition by the Ordinary, to erect and sustain parochial schools in proportion to the condition of the parish.

3. Reckless incurring of debt, without the consent of the Ordinary, whether for the church or for the personal needs of the pastor, after he has been warned. Also refusal to pay the debt contracted.

4. False returns made in the annual reports to the Ordinary regarding the spiritual and temporal condition of the parish, if the deception be of a serious character.

5. Public and continued reports affecting the moral conduct of the priest, by which the care of souls suffers loss.

If a rector be notoriously incompetent to administer properly the affairs of his parish, yet *not through his own fault*, he is requested to resign, or, if he refuses, can be removed; but in either case he retains the title of rector and receives a competent pension for the remainder of his life.

For the rest the fact of irremovability fixes the responsibilities of the parish upon the pastor personally. "He has," to use the words of Dr. Smith in his *Elements of Ecclesiastical Law*, (Vol. I, n. 259) "the care of souls and the power of the *forum poenitentiale* in such manner that, *de jure ordinario* he alone, and none else is possessed of them." This condition requires, "that the parish priest be bound, and by virtue of his office, to adminster the sacraments to his parishioners, and that the latter in turn, be obliged, in a measure, to receive them from him; that the rector exercise the *cura* by virtue of his office—that is, in his own name, and not merely as the vicar of another." (Loc. cit.)

The latter clause makes plain the object and purpose of establishing irremovable rectorships in a country whose population is by degrees becoming settled. "The Church presumes that the care of souls will be much better exercised by a rector who is *inamovibilis*, and who is therefore regarded as the *father* of his parishioners and the *shepherd* of his flock, than by a *removable* rector," who, because of his liability to be sent elsewhere, is not regarded in the same light and full sense of the word shepherd. (Cit. Cf. De Angelis L. III, t. 29, n. 3.)

This is all that the introduction of Canon Law, and Irremovable Rectorship as one of its features, means. The missionary system of appointing parish priests removable at will by the Bishop has its serious inconveniences both for priest and people, although it is practically a necessity. Thus a priest is less likely to interest himself in the permanent prosperity of a parish which he may soon leave. His methods of contracting relation with the people to whom he administers are not the same as if he knew that he would be with them to the end of his days. To take the single case of a school. The pastor who looks upon the young of

his flock as his future support and glory will take much more interest and care to have a perfectly equipped school than he who has no such outlook. The same is true of the readiness to incur debts, attempt ideal schemes and a hundred other institutions of spiritual and temporal benefit in a parish of which the priest has permanent tenure.

On the other hand, present conditions do not permit such parishes everywhere throughout this country, since there are still many wandering and uncertain flocks to whom shepherds must be assigned according to varying circumstances and capable of applying their better experience in different places.

THE CHALICE IN THE SECOND MASS.

Qu. Can a priest who says two Masses, make use of a different Chalice in his second Mass, from the one used in the first?

How is he to proceed when he has to say the second Mass in an other Church?

Resp. Yes. (See DeHerdt, *Sacrae Liturgiae Praxis*, vol. I, n. 284 etc. Wapelhorst, *Compendium S. Lit.* n. 38. Schober, *De Caeremon. Miss.* Cap. XI, 3, page 120.)

We summarize the matter:

1. Having taken the Most Precious Blood, the celebrant places the chalice upon the corporal and covers it with the pall.

2. Joining his hands he recites the "Quod ore sumpsimus" etc.

3. Washes his fingers in the purifying cup whilst he says: "Corpus tuum Domine" etc.

4. Covers the chalice which is left on the corporal without purifying it; then continues the Mass.

5. After the last Gospel he uncovers the chalice; carefully drains the drops of Precious Blood which have gathered at the bottom.

6. Pours water into the chalice which he empties into a cup prepared for the purpose on the altar.

7. Wipes the chalice with the purifyer and covers it, replacing the corporal in the burse; then leaves the altar.

8. The water in the cup of ablution may be consumed in any other Mass even next day, after the Holy Communion, or if this is not practicable it can be poured into the Sacrarium.

9. The priest may then take the same chalice or another for the second Mass.

This method has been actually prescribed by the S. Congregation of Rites (Instr. 12 Sept. 1850).

The manner of saying two Masses in the same church, with use of the same chalice is well known.

After the Holy Communion of the Precious Blood the celebrant covers the chalice with paten and pall, leaving it standing on the corporal. Then joining his hands he says: "Quod ore sumpsimus" etc. After this he purifies his fingers in the vessel prepared on the altar, saying: "Corpus tuum Domine" etc., wipes his fingers on the purifier and covers the chalice. After Mass he may either take the chalice to the sacristy or, if that be inconvenient, leave it on the altar—but always resting on the corporal.

In the second Mass the celebrant takes care not to wipe the chalice with the purificator at the offertory, nor to place it on the altar except upon the corporal, because it may still contain some remnant of the Precious Blood from the first Mass.

OMISSION OF INTROIT, ETC., IN A MISSA CANTATA.

Qu. Is there any obligation in conscience to observe the prescribed form of the liturgical chant at Solemn or High Mass? Could a person, without committing sin, allow or even instruct his choir to omit regularly the chanting of the Introit, Gradual, Sequence, Offertory and Communion?

Concerning Requiem High Masses in particular, is it sinful to cause or even tolerate the omission of the Gradual or of such parts of the Sequence as contain a petition?

Resp. If the above omissions arise from mere neglect or even contempt of the liturgical ordinances, it is unquestionably a serious sin in proportion to the degree of negligence or malice; but if they are a result of unavoidable conditions, such as, for instance, the incapacity and ignorance of the chanters or the absence of instructors, we could hardly consider a sin what is tolerated as a rule in missionary countries. Of course, it is obligatory to change this state of things and to chant the liturgy without omission or alteration whenever this is possible. There are numerous instructions of the Holy See, old and new, showing that, according to the mind of the Church it is preferable to have a Low Mass rather than to curtail or mutilate the liturgy of the solemn service. We have pointed out this fact in various articles on the snbject, and need here only recall a letter addressed to the Archbishop of Baltimore in 1884, Jun. 25, by the S. Propaganda, in which the Bishops are exhorted "ut musicen ecclesiasticam antiquae severitati restituerent, cantum liturgicum tantum in sacris functionibus adhibendo. . . . Si quid igitur abusus quoad haec in istis ecclesiis irrepserint, curent Patres removere atque radicitus extirpare, et cantum ecclesiasticum ad normas a S. C. Rituum praescriptas revocare." This norm requires the chanting, or at least recitation, with organ supplement, of the above-mentioned parts of the Mass. (Cf. Graduale Romanum.)

The fact that the portions omitted contain petitions does not affect this obligation particularly, inasmuch as they are recited by the celebrant, who prays in the name of the Church.

POSITION OF THE HIGH ALTAR.

Qu. Is there any prohibition to place the main altar of a parochial cruciform church at the crossing, as in the case in St. Peter's and the other great basilicas of Rome, Florence, etc. I have been informed that the diocesan statutes of Lyons require this disposition of the principal altar. The *Ceremoniale Episcop.* Lib. I, Cap. xii, 11 and 13, speaks of an "altare parieti adhaerens" and "a pariete sejunctum."

Resp. There is no general law prohibiting the location of the principal altar in the centre of the cross naves, or directly under the dome, unless such disposition were to interfere with the standing canons of ecclesiastical architecture which require that the altar be so placed as to exclude the laity from the choir or sanctuary precincts, and furthermore not to cause a celebrating priest at any other altar to turn his back directly upon the high altar. For this reason the so called "cross" altars, formerly constructed at the intersection of the naves, or properly speaking at the entrance of the choir, are forbidden in some dioceses. (*Ornat. eccles.* cap. xxxix page 72 cit. in Jacob, *Kunst* etc., 130.) But this does not refer to the main altar.

As a matter of fact many churches in Europe are being still constructed upon this plan, although it lessens the space available for the use of the laity inasmuch as the chapel back of the main altar constitutes, as a rule, the choir or else holds a distinct altar of the Blessed Sacrament. An instance of the latter disposition, regarding which any traveler to France may readily inform himself, is the venerable church of "Notre Dame de Grace," in the city of Havre. Here the main altar stands in the centre aisle, covering the altar of the Blessed Sacrament which lies behind it in an arched recess separated by a railing.

The supposed ordinance of the diocese of Lyons, if it exists at all, must be of very recent date, as there are altars of modern construction in several churches wherein it is not observed; it may be that the charming style of the saintly builder Pierre Bossan to whom the Lyonese owe the design of that masterpiece of present day architecture, Notre Dame de Fourvière, has suggested this preference.

TWO ALTARS OF THE BL. VIRGIN IN THE SAME CHURCH.

Qu. Is there anything more than the contrary custom to prevent a church from having two side-altars dedicated to our Blessed Lady, under different titles, e. gr. one altar to Our Mother of Sorrows, the other to Our Lady of Lourdes?

Resp. There is nothing to prevent two such altars under different titles. "Norma liturgica est, quam continuo urget S. R. C. haud posse in eadem ecclesia, multoque magis in eodem altari, publicae venerationi exponi duas vel pictas tabulas vel status, eumdem repraesentantes sanctum, et *si de alma Virgine agatur, Deiparam sub eodem titulo repraesentantes.*" (Epist. circ. S. R. C. 20 Mai. 1890.) When the titles are only apparently different, as in the case of the so-called *Imago Pompejana* which has for its object the same devotion as the image of our "Lady of the Rosary," then the two cannot be placed together. This was decided by the S. R. C. (24 Feb. 1890) in answer to a doubt proposed by the Procurator General of the Dominicans.

RENEWAL OF FACULTIES "AD QUADRIENNIUM."

Qu. In Sept 1889 a Bishop sends to his clergy the following: "Utentes praeterea Facultatibus Extraordinariis nobis a Sede Apostolica ad quinquennium die 1 Feb. 1888 benigne concessis, tribuimus tibi, dilecte nobis in Christo, Facultates etiam sequentes ad quadriennium."

May the clergy make use of these Faculties after the first of February, 1893, or should an application have been made to the Bishop about that time for their renewal?

Resp. Unless the specified faculties are of such a nature as not to be generally granted to the missionary clergy, they may be presumed as continuing, "nam cum hae facultates ea intentione concedantur, ut versus finem termini iterum impetrentur, impetratasque voluntatis actu de novo subditis concedendi mos communis sit, subditi Sacerdotes tum quoad has, tum quoad alias similes quae ad tempus conceduntur et renovari solent, tuto procedere conceduntur innixi praesumptioni, omnia perseverare in statu quo antea, donec in contrarium aliquid promulgetur." (Comment. in Facult. Apost. Putzer. n. 40.)

It is supposed that the Bisop will look after the renewal of the faculties which he delegates. If through some acci-

dent not of his fault he omits to do so the Faculties still go on. To the question: "Quae sit mens S. Congregationis circa renovationem Facultatum retardatam *abqsue culpa*" the S. Congregation answered: *Facultates concessas valere etiam post elapsum tempus concessionis usque ad novae prorogationis concessionem.* (S. R. C. *pro Sin.* 16 Jan. 1797.)

THE SECOND MASS AFTER TAKING THE ABLUTION.

Qu. May or should a priest say the second Mass on Sunday if by inadvertence he has taken the ablution in the first Mass, in a parish where he has to say two Masses every sunday, and where he is well known and in good standing?

Resp. Not unless great scandal were to be given by the omission. This does not seem likely in the case proposed, as the priest is in good standing and may readily explain the accident to his people, *taking occasion therefrom to instruct them in the revereuce due to the Blessed Sacrament.* In this way, some theologians maintain, *scandal can always be avoided*, and hence the celebration of the second Mass is, according to them, *never* licit. Others hold that it is *sometimes* lawful, when the scandal apprehended is of a more serious nature than merely disturbance of the usual order or in convenience. "Si merito timetur diffamatio sacerdotis et irrisiones contra ordinem sacerdotalem, permittunt ei celebrare graves theologi, ut sit Gury, *Casus Consc. de Euch.* cap. 17; atque ita censet Croix *de Euchar.* n. 582." (Baller. op. magn. vol. iv page 675.)

AN IMPORTANT PRIVILEGE.

We call attention to the Brief of Leo XIII regarding affiliation to the Association of the Holy Childhood. By it priests obtain the right to bless and invest in the four Scapulars, a privilege which is at present restricted to those having special faculties from Rome or from the Religious Superiors of the Orders represented by the Scapulars.

ANALECTA.

(*Communicated through the Apostolic Delegature.*)

NONNULLA PRIVILEGIA SACERDOTIBUS IN SOCIETATEM A SACRA JESU INFANTIA

ADSCITIS JAM ALIAS AD TEMPUS CONCESSA IN PERPETUUM CONFIRMANTUR.

ILLME. ET RME. DOMINE:

Perjucundum est mihi, pro gratissimo Patronatus munere, quo erga Societatem a Sacra Christi Infantia perfungor, ad Te, Illme. ac Rme. Domine, exemplar mittere Apostolicarum Litterarum incipientium—*Humani generis*—quæ a Leone XIII P. M. die 3 proxime elapsi Februarii datæ. Ejus paternam benevolentiam novasque curas erga eamdem Societatem de incolumitate et æterna salute infantium præsertim in infidelium plagis degentium optime meritam apprime testantur.

Dum hoc officium implere gaudeo, spem firmam etiam animo praecipio fore, ut laudes quas Pontifex Maximus, qui Ecclesiam nunc regit et sua sapientia ac virtute maxime illustrat, pio Operi tribuit studiumque quo ipsum complectitur stimulos Tibi, Illme. et Rme. Dne., admoveat ut hoc pium Institutum Tuo favore et ope impense prosequaris, quod cuique pluribus nominibus commendatissimum esse debet. Dum enim ipsum tantam utilitatem affert pueris parentum qui in infidelitate versantur, quantam nulla alia aequare potest, pueris etiam christianis, qui eidem promovendo nomen suum adscribunt, mirifice prodest; tum quia efficit ut ipsi in Catholicae Ecclesiae gremio in lucem editi tanti beneficii gratiam a teneris sentiant et agnoscant, tum quia eos opportune excitat ut non minus propriae salutis aeternae quam alienae curam gerere mature discant, tum demum quod hujusmodi pietas divinae erga eos benignitatis fontes recludit, qua eo magis indigent, quo majoribus corrupti saeculi periculis et insidiis eorum aetas obnoxia est.

Hac spe innixus, libenter oblata occasione utor, ut meam existimationem Tibi, Illme. ac Rme. Dne., profitear qua sum ex animo.

Romae, die 3 Martii, an. 1893.

Addictissimus Famulus,

VINCENTIUS *Card.* VANNUTELLI, *Protector.*

LEO POPE XIII.

Ad perpetuam rei memoriam. Humani generis Ecclesia parens cum de omnibus filiis suis aeque sit sollicita, et pari caritate singulos complectatur, tum praecipuo quodam misericordiae sensu respicere solet ad infantes pueros, qui ex parentibus orti Evangelicae lucis expertibus, rerumque omnium inopia plerumque vexatis, vel ab ipsis incunabilis in gravissimo et vitae et salutis aeternae discrimini versantur. Materna haec caritas non nova quidem neque inusitata est in Ecclesia, sed tradita est ei et quasi haereditate transmissa ab auctore Jesu Christo, qui mortalem dum vitam vixit pueros mirifice dilexit, et numquam passus est eos ab se prohiberi. Quapropter non mirum est si Romani Pontifices summopere diligere omnique studio semper fovere soliti sunt quaecumquae ad juvandam puerulorum salutem sunt in Ecclesia sancte instituta. Haec inter jure meritoque peculiarem Pontificem benevolentiam sibi comparavit, eximiaque apud omnes opinione floret Societas, quae Parisiis ad incolumitatem et bonum, Sinensium praesertim, puerorum, coaluit, sacra Jesu Christi infantia nomine et auspicio felix. Hujus exordia cum Nos memoria repetimus, suavi quadam jucunditate et delectatione perfundimur. Quum enim faustis sed parvis exorta est initiis, Nos, qui apud augustum Belgarum Regem Apostolica Legatione fungebamur, omni studio prosequuti sumus, omni, qua potuimus, ope juvimus; salutare enim jam tum visum est Nobis opus, plenum humanitatis et caritatis. Nunc vero Apostolicae Dignitatis, Deo volente, ad fastigium evicti Societatem sacrae Dei Infantiae et sociorum numero et recte factorum laude florentem veteri amore complectimur, et laetamur eam quinquagesimum natalem suum eodem hoc anno, quo Nos consecrationis Nostrae, celebrare. Quamobrem cum jam studium Nostrum in hac Societate provehenda anno tertio Pontificatus Nostri confirmaverimus, libet nunc in fausto hoc eventu perpetuum illi dilectionis Nostrae impertire testimonium. Propterea votis etiam obsecundantes dilecti Filii Nostri Vincentii S. R. E. Cardinalis Vannutelli universae istius Societatis Patroni nonnulla privilegia dictae Societati ad tempus alias concessa perpetua esse

volumus. Itaque de Omnipotentis Dei misericordia ac Beatorum Petri et Pauli Apostolorum ejus auctoritate confisi omnibus et singulis Sacerdotibus in quibuslibet Societatis Consiliis, directoribus, praefectis seriei duodecim sociorum, et qui vel aere proprio consuetam duodecim sociorum eleemosynam persolverint, vel juxta Apostolicam concessionem diei XV Julii, MDCCCLXXXV, statuta pecuniae vi semel soluta, inter socios, perpetuos nuncupatos, cooptati fuerint facultatem facimus de respectivi loci Ordinarii consensu (quem nisi quisque eorum obtinuerit hujus privilegii concessionem nullam esse volumus) in forma Ecclesiae consueta privatim benedicendi, extra Urbem, Cruces, Crucifixos, sancta Numismata, coronas precatorias, et parvas Domini Nostri Jesu Christi, Bmae Virginis Mariae, Sanctorumque ahenas statuas cum applicatione omnium et singularum indulgentiarum, quae in elencho edito typis S. Congregationis de Propaganda Fide die XXIII Februarii MDCCLXXVIII numerantur, et quod ad coronas precatorias attinet non excepta Indulgentiarum applicatione, quae a S. Birgitta nomen habent, dummodo ipsi sacerdotes ad sacramentales confessiones excipiendas sint rite approbati. Praeterea omnibus et singulis Sacerdotibus superius enumeratis, ut quandocumque sacrosanctum Missae sacrificium pro anima cujuscumque Christifidelis, quae Deo in charitate conjuncta ab hac luce migraverit ad quodlibet Altare celebrabit, Missae sacrificium hujusmodi ter tantum singulis hebdomadis animae seu animabus, pro qua seu pro quibus celebratum fuerit, perinde suffragetur ac si ad privilegiatum Altare fuisset celebratum auctoritate Apostolica indulgemus, dummodo tamen alio simili indulto non fruantur. Insuper eisdem Presbyteris supra dictis facultatem tribuimus, cujus vi ipsi, dummodo sint confessarii ab Ordinario approbati, nec non praevia ejusdem Ordinarii licentia (quae si desit hujus privilegii concessio nulla sit) consueto ritu benedicere et fidelibus imponere valeant scapularia Confraternitatum SSmae Trinitatis, B. M. V. de Monte Carmelo, et Septem Dolorum, nec nom Imm. Conceptionis ejusdem Deiparae Virginis cum communicatione privilegiorum et indulgentiarum, quibus adscripti memoratis sodalitatibus fruuntur et gaudent, sed eis tantum in locis in quibus non extent conventus Ordinum Religosorum ad quos ex speciali privilegio Apostolicae Sedis pertinet praefata Scapularia benedicere et imponere. Tandem singulis Presbyteris, quos superius memoravimus, ut de respectivi Ordinarii conseusu (quem nisi consequantur hoc indultum nullum decernimus) Christifidelibus in mortis articulo constitutis si vere poenitentes et confessi ac S. Com-

munione refecti, vel quatenus id facere nequiverint, contriti nomen Jesu ore, si potuerint, sin minus corde devote invocaverint, et mortem tamquam peccati stipendium de manu Domini patenti animo susceperint, Benedictionem Apostolicam Nostro et Romani Pontificis pro tempore existentis nomine cum plenaria omnium peccatorum suorum indulgentia et remissione impertire possint, servatis tamen ritu et formula a Benedicto XIV decessore Nostro praescriptis facultatem concedimus et indulgemus. In contrarium facientibus, etiam quoad indulgentias ad instar, non obstantibus quibuscumque. Praesentibus valituris in perpetuum. Volumus autem ut praesentium litterarum transumptis etiam impressis, manu alicujus Notarii publici subscriptis et sigillo personae in ecclesiastica dignitate constitutae munitis, eadem prorsus habeatur fides, quae haberetur ipsis praesentibus si forent exhibitae vel ostensae. Datum Romae apud S. Petrum sub annulo Piscatoris die III Februarii MDCCCXCIII. Pontificatus Nostri Anno Decimoquinto.

L. ✠ S. S. *Card.* VANNUTELLI.

EX INDICE LIBRORUM PROHIBITORUM.

FERIA V, die 14 Iulii 1893.

Sacra Congregatio Eminentissimorum ac Reverendissimorum Sanctae Ecclesiae Cardinalium a Sanctissimo Domino Nostro Leone Papa XIII Sanctaque Sede Apostolica Indici librorum pravae doctrinae, eorumdemque proscriptioni, expurgationi ac permissioni in universa christiana Republica praepositorum et delegatorum, die 14 Iulii 1893, damnavit et damnat, proscripsit proscribitque, vel alias damnata atque proscripta in Indicem librorum prohibitorum referri mandavit et mandat quae sequuntur Opera :

Mariano Raffaele.—Gli Evangelii Sinottici, Realtà o invenzione? Studii. Napoli, Tipografia della Regia Università, 1893.

Cadorna Carlo.—Religione, Diritto, Libertà. Della condizione giuridica della Assoziazioni e delle Autorità religiosi negli Stati civili. Edizione postuma curata dal Generale Cadorna, con cenni biografici del Senatore M. Tabarrini, Presidente del Consiglio di Stato. Vol. 2. Ulrico Hoepli Editore-Libraio della Real Casa. Milano, 1893.

Amabile Luigi, già Prof. ord. di Anatomia patologica nella R.

Università di Napoli, Narrazione con molti documenti inediti. Vol. 2. Città di Castello, S. Lapi Tipografo Editore, 1892.

Mantegazza Paolo.—Fisiologia della donna.—Vol. 2. Milano, Fratelli Treves Editori, 1893.

Negri Ada.—Fatalità.—Milano, Treves, 1893.

Guidotti Giovanni, Preside del R. Istituto tecnico di Palermo.—I tre Papi ossia La pace fra le Chiese christiane.—Palermo-Torino, Carlo Clausen, 1893.

Ferrière Emile.—Les mythes de la Bible.—Paris, Félix Alcan, editeur, 108 Boulevard St. Germain, 1893.

Mivart St. George.—Happiness in Hell (Nineteenth Century) London, December 1892,—et The Happiness in Hell, ibidem, Febb. 1893—et Last Words on the Happiness in Hell, ibidem, Apr. 1893.

Decreto S. Off. Feria IV Die 19 Iulii 1893.[1]

Itaque nemo cuiuscumque gradus et conditionis praedicta Opera damnata atque proscripta, quocumque loco et quocumque idiomate, aut in posterum edere, aut edita legere vel retinere audeat, sed locorum Ordinariis, aut haereticae pravitatis Inquisitoribus ea tradere teneatur, sub poenis in Indice librorum vetitorum indictis.

Quibus Sanctissimo Domino Nostro Leoni Papae XIII per me infrascriptum S. I. C. a Secretis relatis, Sanctitas Sua Decretum probavit, et promulgari praecepit. In quorum fidem etc.

Datum Romae die 14 Iulii 1893.

CAMILLUS *Card.* MAZZELLA, *Praef.*
Fr. HYACINTHUS FRATI, O. P. *a Secretis.*

Loco ✠ Sigilli.

Die 24 Iulii 1893, ego infrascriptus Mag. Cursorum testor supradictum Decretum affixum et publicatum fuisse in Urbe.

VINCENTIUS BENAGLIA, *Mag. Curs.*

1 The author has since the publication of this act signified his retractation of the opinions advanced by him in the articles condemned as unsound teaching.

CIRCA CONFESSARIOS MONIALIUM.

Decr. d. 1. Febr. 1892 super decreto 17. Dec. 1890.

I. An qui concessus est monialibus favor recurrendi ad confessarium extraordinarium *quoties ut propriae conscientiae consulant ad id adigantur*, ita limitibus et conditionibus careat, ut ipsae eo uti queant constanter, quin unquam confessarium ordinarium adeant,

et ne ab Episcopo quidem redargui et impediri aliquo modo valeant, si rationibus haud probandis aut futilibus ductae fuerint?

II. Confessarii adjuncti, si quando cognoscunt non esse probabilem causam ad ipsos recurrendi, an teneantur in conscientia ad declinandam confessionum sororum auditionem?

III. Si quaedam sorores (imo, quod pejus est, major pars illarum) constanter ad aliquem e confessariis adjunctis recurrant, debetne Episcopus silere, an potius intervenire, aliquo modo procurando ut salva sit sancita in Bulla *Pastoralis* maxima: "Generaliter statutum esse dignoscitur, ut pro singulis monialium monasteriis unus dumtaxat confessionarius deputetur?"

IV. Et quatenus intervenire debeat, quam inire viam legitime queat?

Sacra Congregatio Eminentissimorum ac Reverendissimorum S. R. E. Cardinalium negotiis et consultationibus Episcoporum et Regularium praeposita, propositis dubiis censuit rescribendum prout rescripsit:

Ad I. *Negative.*

Ad II. *Affirmative.*

Ad III. *Negative ad primam partem, affirmative ad secundam.*

Ad IV. *Moneat Ordinarius moniales et sorores de quibus agitur, dispositionem articuli IV Decreti* Quemadmodum *exceptionem tantum legi communi constituere pro casibus duntaxat verae et absolutae necessitatis, quoties ad id adigantur, firmo remanente quod a S. Concilio Tridentino et a Constitutione s. m. Benedicti XIV. incipiente.* Pastoralis curae *praescriptum habetur.*

Romae, 1 Februarii 1892.

I. *Card.* VERGA, *Praef.*

J. M. GRANNIELLO, Barn., *Secret.*

BOOK REVIEW.

THE LABORS OF THE APOSTLES. Their Teaching of the Nations. By Rt. Rev. Louis de Goesbriand, D.D. New York, Cincinnati, Chicago: Benziger Bros., 1893.

The venerable Bishop of Burlington describes in simple and becoming language the manner in which the message of Christian peace was first introduced on earth; and he hopes by means of this recital to draw other men of good will, in these days of general doubt, to follow the path of the Apostles and find the true, one Church of Christ. We confess our ready belief that a book of this nature is more apt to effect the purpose of converting men to God than lengthy dissertations about objective truth. The Gospel itself acts in such fashion devised by the Holy Spirit to suit all times, and Bishop Goesbriand only adds the pleasing background of local description by scenes which he himself traversed in the missionary spirit of a shepherd of souls. The homely Introduction makes us acquainted with the author who therein speaks briefly of his life and "of what was the occasion of writing this little work."

RECORDS OF THE AMERICAN CATHOLIC HISTORICAL SOCIETY OF PHILADELPHIA. Published Quarterly. September 1893.

The present number of the Records of the Catholic Historical Society contains a valuable summary, by the Rev. Dr. Thomas C. Middleton, O.S.A., of Catholic periodicals published in the United States from the beginning of the present century down to the end of 1892. Under the head of semi-Catholic are included pieces of current literature which, whilst not distinctively Catholic in aim and scope, were yet in thorough sympathy with the objects and institutions of the Catholic Faith. The compiler of the list consciously places two papers on this list which whilst bearing Catholic names, "are to be classed among the wiliest foes of the Catholic Religion," viz., "The Catholic Herald and Weekly Register," published from Philadelphia in 1822, and "The Converted Catholic," printed since 1883 in New York

by a renegade from the Church. Of the former, Fr. Finotti, in his "Bibliographia," says that its first numbers showed it to be a medium for the promotion "of schism and of a blasphemous tone in Catholic matters generally." There are degrees in this kind of masquerade of the Faith and some of the newspapers presently published in the United States as "Catholic," deserve the same stigma as the two mentioned. It lies with the anointed guardians of our people's faith to point it out, and warn especially the young against such "Catholic" papers.

We may be permitted to call attention to an omission. "The Family's Defender, Magazine and Educational Review," which was published at Oakland, California, in 1881, as a monthly, and from 1882-1884 as a Quarterly Review, by the Hon. Zach. Montgomery, and which deserves special recognition for the valiant defence which the editor made of Parochial Education. Perhaps also the "Annals of the Propagation of the Faith," which since 1855 have been published in Baltimore, deserve mention under Maryland publications, since we find there the Annals of the Holy Childhood.

REMINISCENCES OF EDGAR P. WADHAMS, First Bishop of Ogdensburg. By Rev. C. A. Walworth, Author of "A Gentle Skeptic," etc. With a Preface by Rt. Rev. H. Gabriels, D.D., Bishop of Ogdensburg. New York, Cincinnati, Chicago: Benziger Bros., 1893.

There is much in these "Reminiscences" that calls forth the vivid image of John Henry Newman at Oxford. The fact is the incidents related here are simply echoes of the Tractarian movement, which found their way into noble hearts across the Atlantic, and stirred the zeal of a number of heroic souls in search of truth with the one fold of Christ. Arthur Carey's character, almost too briefly described by Fr. Walworth, resembles, as a high type of moral beauty, closely the pen picture which the author of the "Apologia" draws of that beautiful soul Hurrell Froude. One genius of a circle whose centre of beneficent attraction he regrets that he did not live to remain long the animating seems to have been at the Protestant Episcopal Seminary, where, almost without being conscious of it, he made men turn their faces toward Rome.

It is a comforting sign for those who hope for the conversion ultimately of the American people to the true faith of Christ, to observe what efforts and sacrifices men outside of the

Church often make in obedience to the law of perfection. This is shown by many interesting incidents of a personal and piquant character in which the author himself plays frequently a principal part, thus adding a warmth of coloring to the description which is often lacking in mere biographical narrative.

There is indeed a good deal of humor in the book. At one time the writer and Mr. Wadhams (then deacon of the Protestant Episcopal Church) had determined to lead as far as possible the monastic life such as they knew it to exist in the Catholic Church. They prayed, worked at physical labor, instructed children, etc. This is the way they fasted: "We commenced Lent with a determination to fast every day on one meal alone and that not before three o'clock, with no meat, not even on Sundays. As we worked hard in our carpenter-shop, besides other physical exercises, this privation soon began to tell on us. I took the cooking upon myself, he assisting in washing the dishes. My principal talent lay in cooking *mush*. This agreed with me and I throve on it very well, but Wadhams, who was large, strong, and full-blooded, and to whom fasting was always something very severe, began after a time to look pale and wild. "Look here," said he one day, "look here, Walworth! This mush may agree with a fellow like you, who has no body to speak of; but I can't stand it. I don't want to eat meat, but you must give me something else besides mush." "All right," said I, "you shall have something better to-morrow." So I killed a fat chicken and got Mother Wadhams to show me how to prepare and cook it. When my friend came in for dinner I pointed it out to him triumphantly. "But," said he, "I can't eat meat in Lent!" "Well," said I, "I don't want you to. That is *chicken*." I really believed that chicken was allowed among Catholics and succeeded in convincing him. We found Lent much easier after that."

We fancy that many of our Anglican friends would derive a great deal of good from the reading of these Reminiscences. To be sure they will sometimes find that a rather ludicrous light is shed on the pious efforts of men who fail to enlighten themselves thoroughly as to the merits of the Catholic teaching before they enact the suggestions of a zeal which, however sincere, is spent on a lifeless image of beauty although worthy of the reality which they fail to recognize. But it must be allowed that a cheerful laugh suggestive of a correction is often the only quick antidote to devotional infatuation.

Fr. Walworth mentions a number of eminent converts in connection with his subject, who have exercised a decided influence upon the development of American Catholic life. Of this group the late James McMaster forms a very interesting figure, strong in its outlines, from the time when a student at the Protestant Seminary he delighted to shock the sensibilities of his cautious professors and class-mates by his pronounced Romanizing theories. They did not dare to ordain him though he was to all intents a thorough churchman and full of missionary zeal.

To the Catholic priest the book is not simply a testimony of the wondrous ways by which God leads souls to the true faith ; it is likewise a record in which a friend and brother-priest, object of the same divine mercies and possessed of the same noble motives as the one of whom he writes, recalls the words and deeds of one who as priest and prelate, had, to use the expression of Bishop Gabriel's in his preface to the book "taught and ruled for the Salvation of Many." Dr. Wadham's last significant words addressed to the clergy gathered around his dying bed, and which the author calls the great rule of his friend's life in the sacred ministry, must appeal to every priest not only by reason of the pathetic occasion which urged them, but by their deep-reaching effect upon the individual life. "The priests," said the dying Bishop, "are for the people, not the people for the priests!" and again he repeated the same words before he died, when he had embraced those present and bidden them farewell. It was his testament to the clergy of his diocese.

LA QUESTION OUVRIÈRE. Par l'Abbé P. Feret, Doct. en theologie, etc.—Paris : P. Lethielleux, 1893.

A recent critic of Mr. Jannet's *Le capital, la speculation et la finance au XIX siècle* speaks of the author as a man who understands with his intellect the operations of the "street" though his heart is far from them ; which is to say that party spirit and private interests do not affect the judgment of the eminent writer on social economy whose deductions are supported by a wealth of detail. But whilst the reviewer allows with apparent faint praise that "close observation of the world of money is indeed traceable upon almost every page of the book," he adds in an evident spirit of censure that it bears "everywhere also the influence of ecclesiastical training." He admits that "it is pleasant to believe" that the beneficent designs of Providence being assured, a natural

remedy for such evils as exist in the economic world of to-day is "the union of honest men upon the financial field" for "banking and financial affairs, conducted according to the principles of morality and upon the basis of scientific data," a change which "cannot fail to give profits proportioned to the services rendered." (Cfr. Annals of the American Academy of Political and Social Science, July 1893.)

This is sad. The social question has admittedly an answer but the answer cannot be listened to because it is supported by the Summa of Thomas Aquinas and comes from men who have been under the influence of "ecclesiastical training." At this rate critics may continue to condemn the efforts of Catholic authors who contribute their most just views of the difficult question of to-day, but they will not better the situation. We believe differently and bid welcome to the class of works which lead us back to the principles without allowing their judgment to be biased by the weaknesses of the heart, whether it be in the operations of "the street" or in those of religious prejudices.

The Abbé Feret is not a tyro in this field. Aside of his historic works, in which he defends the Christian view with singular ability, he has sounded the shores which separate the theological from the juridicial realm in human government. His *Le Droit divin et la théologie* forms together with *le Pouvoir civil devant l'enseignement Catholique* a complete exposition of the ecclesiastical and civil domains where they touch as well as where they separate.

In the present work, which deals with the "Labor Question," the author states with uncompromising openness his thesis that "It belongs to the Church to solve the labor question, which is no other than the social question of the present hour." He justifies this assumption by historical references to the past of the Catholic Church, which show not only that such is her mission but that she alone has always been capable of coping with social problems of a world-character when every other energy seemed broken and helpless. In the first ages of the Christian era she abolished slavery, not only in the Roman Empire, but wherever her sway extended; and this without violence and bloodshed. In the middle ages she set her face against serfdom and succeeded gradually but steadily in uprooting its last vestige. In later times, it was she who resolved the difficult problem of human misery and created the initiative of public and mutual charities everywhere. To-day the burning question is the adjustment of the laborer's position with that of capital. The

Church alone can justly solve it, both because she is in possession of the doctrine which contains intact the principles of the Evangelical law, established for the purpose of securing "peace to men of good will," but also because she alone can sway the masses of the people and make her voice heard to the end of the earth, in every home and in every heart.

After having established what may be called the competency of his tribunal, the author rapidly sketches the various attempts offered on the part of Catholics, in order to arrive at a correct solution, and shows how these endeavors lead to the adoption of the basis laid down by the well-known Encyclical of Leo XIII on the condition of the workingman. But the Abbé takes issue with those who, like Count Verspeyen at the Malines Congress, would have the word socialism stamped as the shibboleth of evil. He believes in a Christian socialism such as is represented by the principles of M. de Mun, Cardinals Mermillod, Manning and Gibbons. In his opinion—and he states it with a very strong emphasis—the principal enemy to be combatted is the representative of capital. He is convinced that the capitalist, pure and simple, is the foe of the prosperity, peace and harmony of the laboring classes. In the question of the legality of private property he is pronounced in his opposition against the doctrines of Saint Simon as against every species of communism, Fourierism, collectivism.

As to Mr. Henry George's scheme of land-nationalization, he thinks it visionary, and calls it a mild form of collectivism, which is only less noxious than communism because it limits individual liberty to a less degree, but yet without sufficient title in reason and justice. Against all these systems, as against anarchy and nihilism, our author quotes the Encyclical of Pius IX, addressed to the Bishops of Italy, December 8, 1849, in which the Pontiff condemns the doctrines of those who teach principles subversive of the right of individual property. "It is your duty, Venerable Brethren," says the Supreme Shepherd of the Catholic fold, "to use every effort of your pastoral zeal in order to make the faithful under your charge understand that they must not allow themselves to be carried away by these opinions and perverse systems which will lead them to misery here and to destruction eternally."

The author succinctly investigates the conditions which properly regulate human labor, the question of sufficient remuneration and the various measures to be adopted for ameliorating the situation of the workman.

In connection with the "wage question" the author offers a novel reflection in regard to what he terms the "instruments of labor." These he divides into two classes: natural instruments, that is to say those which nature herself furnishes in her resources and forces; and the instruments prepared by the industry and genius of man, such as working-utensils, machines, certain kinds of raw material, and capital. He argues that by co-operative associations between masters and workmen, these instruments become in a proper sense the possession of the workman without violating the right of private ownership on the part of the master. This system would moreover induce small landholders to cultivate their own ground inasmuch as they would thus be saved the necessity of dividing the profits. Thus he believes that the idea of uniting the interests of capital and labor would work beneficially from every point of view.

The technical and incidental points of the question, such as rents, prices, trade unions, state intervention, protection and free trade, emigration and colonization, the privileges of idleness and luxury, charity and charities, etc., are discussed in a lucid and not too lengthy way in the second part of the volume. Catholics are reminded that, if the Church can supply the remedy for all the existing wrongs and inconveniences in human society, it behooves them to unite among themselves for this purpose and to act not from a sense of personal and private interest, but with that *esprit de corps* which while benefiting the larger number in the merging of forces secures to each the certain and lasting benefit of prosperity. This is in truth what Leo XIII has been constantly aiming at in urging the discussion of the labor question, as is manifest from a letter addressed only a few days ago to the president of the Swiss Workingmen's Congress, Sig. Gaspari Decurtins, in which the Holy Father, referring to the Encyclical *Rerum Novarum* praises the Swiss Catholics for uniting in the diffusion of Catholic principles and for placing their activity on the basis of an unequivocal adhesion to the doctrines of the Church which will gain the cause and solve all difficulties in her way: "hasce aliasque id genus difficultates sola nequit infringere legis humanae vis. Vinci illae demum et infringi poterunt, si christiana de moribus disciplina passim excepta mentibus late floruerit, hominesque actus suos ad normam exegerint documentorum ecclesiae. Quae si praecesserint, commode accedet ad communem salutem concors adjutrix legumlatorum prudentia et omnium, quibus quaeque gens pollet virium actuosa explicatio."

RELIGIOUS PROBLEMS OF THE NINETEENTH CENTURY.—Essays by Aubrey de Vere, LL.D., Edited by J. G. Wenham, London: St. Anselm's Society, 1893.

The five essays contained in this volume are not new, but the editor deemed them of especial value to the honest sceptic of our day. "They go to the root of the matter," that is, of the doubts afflicting men "who do not wish to be unbelievers, yet who are drifting about in the waters of speculation, not knowing which way to go or what to do." This accounts for the re-publication of the papers, which is made with the author's leave and assistance. The first, entitled "A few notes on modern unbelief," previously formed the introduction, written at the request of Cardinal Newman to a work entitled *Proteus and Amadeus*, which turns upon a discussion of the worth of the materialistic theory and the possibility of furnishing evidence of theism apart from revelation. The point which the author of the introduction makes is that "though religious belief is *certainty*, not probable opinion, it is not a certainty based on mathematical demonstration, which would destroy its moral worth, but a certainty not less absolute and more vital, based on the joint action of faith and reason." Again, "if all things are disputable this arises, not because all things are doubtful, but because the versatility of the human mind is endless. An argument for or against the existence of an exterior universe, or even as to personal identity, might, if the opponents were equally matched, be carried on, like a game of 'cat's cradle,' for all time. Eventually we have to decide to what part of our mental and moral being we will trust ourselves."

The second paper on "Subjective Difficulties in Religion," turns about the central fact that "it is the lawless in man, not the soaring, the purblind, not the clear sighted, which revolts from mystery."

A third essay contrasts faith with private judgment. The author makes a concrete case of his position. He asks the question: What has private judgment as the modern rule of faith effected? The answer is that, with all the aids which the accomplished civilization of the last three centuries, has offered it in the way of moral support, sanction of public opinion, state patronage, a general sway over literature, art, science, it has still failed to produce a scientific, a consistent, or a durable theology. "Let disputants say what they please, common sense can judge of facts; and the world knows by this time what private judgment can do and what

it cannot." "It has not only failed to build, but also to preserve." The author establishes twelve distinct tests which private judgment, considered as the "rule of faith" must of necessity stand, if it have the divine sanction which the so-called reformers claim for it. The failure of that rule when tried by but one of them, he says, would hardly be compatible with soundness in the rule.

The last two essays, "The Plague of Controversy," and "The Great Problem of the Nineteenth Century," which appeared first in the *Dublin Review*, very properly find a place here as illustrating the position of the author in viewing the relation of revealed religion to inductive science and Biblical criticism. What here is meant to appeal to Anglicans in particular loses nothing of its argumentative power and persuasiveness when addressed to men anywhere who fail to find a satisfactory solution of their doubts and difficulties on the application of "Church principles."

BREVIARIUM ROMANUM. Ex decreto SS. Concilii Tridentini restitutum, S. Pii V Pont. Max. jussu editum, Clementis VIII, Urbani VIII et Leonis XIII auctoritate recognitum. Editio quinta post typicam—Ratisbonae, Neo-Eboraci et Cincinnati. Sumptibus et typis Friderici Pustet, S. Sedis Apost. et S. Rit. Congr. Typogr. MDCCCXCIII.

We receive from Messrs. Pustet & Co. a new edition (the fifth) of their 18-mo. Breviary, which recommends itself by merits surpassing previous issues of this, probably the most handy form of the typical editions first published in 1885.

It is needless to say that it incorporates all the recently promulgated Offices, corrects and inserts in their proper place feasts which had raised doubts as to their legitimate position, and in regard to which special decisions had to be obtained from the S. Congregation.

But it is especially the form which will gain the approbation of those who are obliged daily to use the Breviary. The volumes are, as stated above, 18 mo., a size which, whilst not too small to require a minimum type, testing good sight, is yet of convenient shape to be carried on a journey and in the pocket. We have compared it with the third edition of the same size Breviary (not having the fourth at hand), and find it much thinner and lighter, an advantage probably due to choice of paper, which, however, shows no defect compared to the

heavier quality of former editions, and is therefore in every way preferable. With a flexible cover, such as the one before us, the volumes of this issue reach a degree of perfection in the art of bookmaking which, for the special purpose, could hardly, it would seem, be excelled. The letter-press and illustrations retain their traditional excellence which the conscientious zeal of Chevalier Pustet has inaugurated in regard to the liturgical work of the Church, and to the perfection of which that firm has devoted itself with unquestionable success.

BOOKS RECEIVED.

ELEMENTS OF ECCLESIASTICAL LAW. Compiled with reference to the latest decisions of the Sacred Congregations. Adapted especially to the discipline of the Church in the United States. By Rev. S. B. Smith, D.D.—Vol. I., Ecclesiastical Persons. Ninth Edition.—New York, Cincinnati, Chicago: Benziger Bros., 1893.

MASS IN HONOR OF ST. BERNARD. With organ accompaniment. Composed by Eugene Bonn.—Fisher Bros., New York; Ign. Fisher, Toledo, 1893.

A BOOK OF NOVENAS. By the Very Rev. J. B. Pagani. New Edition. London and Leamington: Art and Book Company. (Benziger Bros.)

LETTERS AND WRITINGS OF MARIE LATASTE, Lay-sister of the Congreg. of the Sacred Heart. With critical and expository notes by two Fathers of the Society of Jesus. Translated from the French by Edward Healy Thompson, M. A. Vol. II.—London: Burns & Oates. (Benziger Bros.)

HUNOLT'S SERMONS. The Christian's Last End. (Vols. IX and X.) Translated by Rev. J. Allen, D.D., 1893. Benziger Bros.

MAGISTER CHORALIS. A theoretical and practical manual of Gregorian Chant, for the use of the clergy, seminarists, organists, etc., etc. By Rev. Dr. F. X. Haberl. Second (English) Edition. Translated from the Ninth German Edition by Most Rev. Dr. Donnelly.—Ratisbon, New York, Cincinnati: Fr. Pustet & Co., 1892.

MORALPHILOSOPHIE. Eine wissenschaftliche Darlegung d. sittlichen, einschliesslich d. rechtlichen Ordnung. Von Victor Cathrein, S. J. (Second Edition.) Two volumes.—Freiburg im Br. B. Herder, 1893. St. Louis, Mo.

TABULÆ SYNOPTICAE TOTIUS SUMMÆ THEOLOGICAES. THOMÆ AQUINATIS. Editio altera Friburgi Helvetiorum. Sumpt. Veith. Bibliopol. Universitatis, 1893.

REPORT OF GEORGETOWN UNIVERSITY. (Catalogue) 1892-1893. Washington, D. C.

DOGMATIK. Lehrbuch. Von. Dr. Th. H. Simar, Bishof von Paderborn. III Edit. B. Herder. 1893. (St. Louis, Mo.)

THE PHYSICAL SYSTEM OF ST. THOMAS. By P. Giovanni Maria Cornoldi, S.J. Translated by Edward Heneage Dering.—London: Art and Book Company. Benziger Bros. 1893.

LEHRBUCH DER THEORETISCHEN PHILOSOPHIE auf thomistischer Grundlage. Von Dr. Virgil Grimmich, O.S.B.—Freiburg Br., B. Herder. St. Louis, Mo. 1893.

CATHOLIC BELIEF. A short and simple exposition of Catholic Doctrine. By the V. Rev. Jos. Faà di Bruno, D.D. Edit. by Rev. Louis A. Lambert. (One hundredth thousand). Benziger Bros.

THE FLIGHT INTO EGYPT From the meditations of Sr. Anne Catherine Emmerich. Translated by George Richardson.—London: Burns & Oates. Benziger Bros. 1893.

GOD'S BIRDS. By John Priestmann.—Burns & Oates. Benziger Bros. 1893.

GOLDEN PRAYERS. Containing the Ordinary of the Mass, Vespers, Benediction, etc., etc. Benziger Bros. 1893.

NEW MONTH OF THE HOLY ANGELS. St. Francis de Sales. Translated from the French by a Sister of the Visitation, Baltimore — Benziger Bros. 1893.

SIMPLE PRAYERS FOR CHILDREN. (Illustrated.) Benziger Bros. 1893.

FIRST PRAYERS FOR CHILDREN. (Illustrated.) Benziger Bros. 1893.

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WHY, WHEN, HOW AND WHAT WE OUGHT TO READ. By Rev. J. L. O'Neill, O.P.—Boston, Mass.: Thomas B. Noonan & Co. 1893.

MEDITATIONS AND DEVOTIONS OF THE LATE CARDINAL NEWMAN.—New York and London: Longmann's, Green & Co. 1893. H. L. Kilner & Co.

CATHOLIC SCIENCE AND CATHOLIC SCIENTISTS. By the Rev. J. A Zahm, C.S.C.—Philadelphia: H. L. Kilner & Co. 1893.

BRENDANIANS. St. Brendan the Voyager in story and legend. By the Rev. Denis O'Donoghue, P.P.—Dublin: Browne & Nolan. 1893.

THE MYSTERIES OF THE HOLY ROSARY. An easy method of reciting the prayers and meditating on the Mysteries of the Holy Rosary. Translated from the German. With Illustrations.—St. Louis, Mo. 1893. B. Herder.

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HOMILETIC MONTHLY

Nineteenth Sunday after Pentecost. (Feast of the Holy Rosary.)
Twentieth Sunday after Pentecost.
Twenty-first Sunday after Pentecost.
Twenty-second Sunday after Pentecost.
Twenty-third Sunday after Pentecost.

NINETEENTH SUNDAY AFTER PENTECOST.

(Feast of the Holy Rosary.)
Epist. Eph. IV, 23-28.
Gosp. Matt. XXII, 2-14.

Subject.—*The Rosary a great Prayer.*

Text.—*And in the midst of the throne, and round about the throne, were four living creatures . . . and they rested not day and night saying: Holy, Holy, Holy, Lord God Almighty, who was, and who is, and who is to come.* (Apoc. iv, 6, 8).

Introduction.—As Queen of the Holy Rosary, we honor Our Lady to-day rather with a name of *power* than a name of *sweetness* or *affection*: for the "Queen of the Rosary" has given most ample proofs both in the history of the Church and in the experience of daily life, of her wonderful power with God.

Transition.—To-day we shall pass over in silence the interesting history of the wonderful triumphs wrought by the Rosary, and shall merely seek the hidden reason of its power. We shall find that reason in the fact that the Rosary is a *great prayer*; because it is

I. Vocal prayer,
II. Repeated many times,
III. Including meditation,
IV. And contemplation.